# THE RELIEF SOCIETY Magazine

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## Prohibition Declaration: The Board of Bishops of the Methodist Episcopal Church

The Methodist Church has no intention of retreating from our historic age-long stand against alcohol. Our law still is "Total abstinence for the individual, prohibition for the state." No moral question is ever truly settled until it is settled right. No new arguments in favor of alcohol and its traffic have been presented recently. All the substitutes proposed for prohibition have been tried during the centuries, and all have proved ineffective to curb the evils of this narcotic.

Modern civilization and the machine-age are antithetic to the traffic in alcohol. For humanity and genuine prosperity we must have prohibition. Prosperity can never be purchased by beer. Every dollar so secured costs commerce and the country more than its value. The need of the hungry for bread can not be satisfied by alcohol.

We call attention to the fact that the recent election did not change the Constitution or any national law. The Eighteenth Amendment is still in the Constitution and its enacting law still stands. Until laws are changed by the orderly, legal processes, public officials are under obligation to be guided by them. Governors, mayors, judges and others responsible for the enforcement of the law should remember their oath of office. They have solemnly sworn to uphold the Constitution and laws.

H. LESTER SMITH, Secretary.

## Revenue and What it Costs

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"To collect $14,872,131 liquor revenue in seven years there was expended in Alberta $84,315,108.

"To collect $13,558,683 liquor revenue in six years there was expended in Saskatchewan, $65,445,139.

"To collect $12,260,251 liquor revenue in eight years there was expended in Manitoba, $57,487,087.

"To collect $43,796,458 liquor revenue in four years, five months, there was expended in Ontario, $235,575,320.

"To collect $68,032,472 liquor revenue in ten years there was expended in Quebec $589,944,914.

"To collect $5,329,788 liquor revenue in four years there was expended in New Brunswick $16,666,844.

"To collect $774,358 liquor revenue in a little over one year there was expended in Nova Scotia, $5,602,823.—From *The Voice.*"

# THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. XX MARCH, 1933 No. 3


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**SALT LAKE CITY**

# March 17, 1842
# March 17, 1933

*By Beatrice Knowlton Ekman*

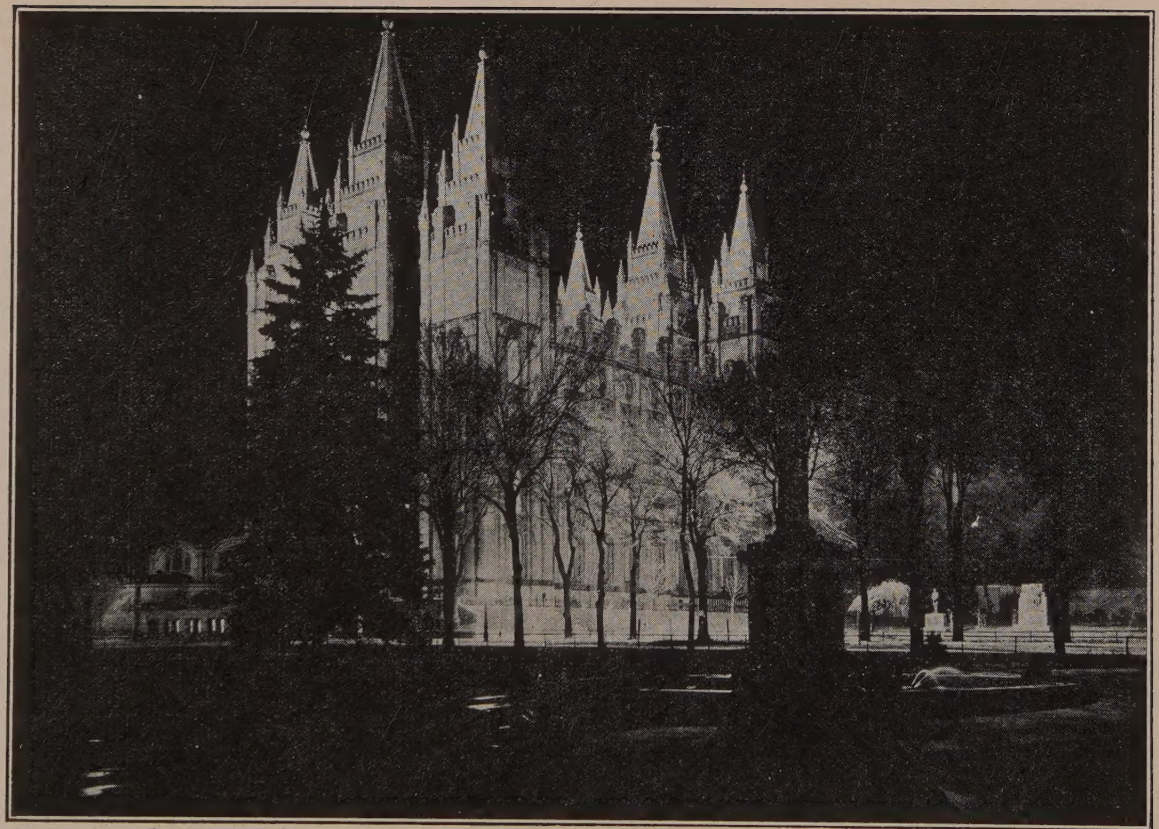
When Joseph organized and set apart
The women for relief work in Nauvoo
It was that they might succor the distressed
And lend their aid in want and sickness too.

"I turn the key for women!" Joseph said,
In prophecy that mid March natal day.
"If you live up to tendencies, which God
Has given you, how great—and glorious!"

And now almost a century has passed.
The hand of Time is turned to March again,
And daughters of their daughters carry on
The mighty work that little band began.

These noble women strive to make the world
A better place for all who live therein.
They do a work of service selflessly
And countless hearts and homes are cheered by them.

They symbolize a prophecy fulfilled
"Charity in its fulness is their aim"
Vast fields for women open to their gaze;
The key an open sesame has been.



THE SALT LAKE TEMPLE *Utah Photo Materials Co.*

The
# Relief Society Magazine

VOL. XX MARCH, 1933 No. 3

## Relief Society, the Premier Organization

*By Elder Joseph F. Merrill, of the Council of the Twelve*

THE Church of Jesus Christ of Latter-day Saints is a wonderful organization, considered from a sociological point of view," said a famed American scientist to the writer almost eighteen years ago. We sat at a banquet table. The conversation had turned to Utah, the Church, and the Word of Wisdom. The scientist said the study of sociology was his *avocation*. He had spent three summer vacations in Utah studying the "Mormons," though this was unknown to them. He had quietly traveled among them and out in their rural communities. The more he learned about them, the more he liked them. The Word of Wisdom, he thought, was an exceptionally fine document, and said if its teachings were observed the "Mormon" people would become famous for their physical and mental vigor.

The Church as an organization, he observed, should be the pride of its members; it was worthy of their staunchest loyalty. Why? Because of the many opportunities freely offered for personal development and individual growth. This scientist especially commended the missionary system of the Church as an effective agency in the educational training of those who engaged in it. To him the value of this training to the missionary appeared to be so great that he believed a missionary call should be regarded as the receipt of a very high honor. At length the rap for attention, in order that the program of speeches might begin, interrupted what to me was a delightful conversation; perhaps I might better say postponed a delightful conversation, for about nine years later we met again and the professor seemed pleased to tell me once more of his high regard for the "Mormon" people and their unique church organization.

The remarks of the friendly and fluent professor gave me a point of view that I have not since abandoned—the view that the Church is wonderful because of what it *offers* its members. We commonly hear adherents relate what they do for the Church, the service they render in this or that capacity. Sometimes we hear even returned missionaries tell of what they have done, the thought being that they have served the Church, have sacrificed for the Church, and therefore put the Church under obligation to them. And frequently others hint, sometimes actually assert, that, because of services rendered, the Church is obligated to those who have once func-

tioned in it and should, when necessary, come to their material relief. Due to economic conditions now prevailing these hints and assertions are not uncommon.

This phase of the matter perhaps never occurred to the professor above spoken of. He saw the situation from another point of view—to him the all-important point of view—which is, what the Church does *for* the members, the opportunities it offers them for self-expression and growth.

And was not the professor right? Would not the spiritual growth of the members be more satisfactory and solid if his point of view were fully accepted by all of us?

"Man is that he might have joy." Experience teaches us that service to others, that type of unselfish service which expects no material rewards, coupled with clean and honest living, is the par excellent means of bringing joy to ourselves. And somewhere in the Church, or in one or more of its organizations, every individual may find abundant opportunities of joy-creating activities—activities that not only bring joy but growth and power as well.

For illustration—it has been rightly said that as a rule two years of energetic and devoted service in the mission field better qualify a young man to make his way in life than two years of college training. And the great majority of returned missionaries publicly declare that the time they spent in missionary work was the most happy and profitable period of their lives to date. It is true that they have served the Church but they have also served themselves—in most cases they probably did more for themselves than they did for the Church. Is it therefore not logical to think they should thank the Church for their opportunity of going on a mission rather than hint the Church is obligated to them for this service?

In any case the Church is wonderfully organized. By virtue of its organizations opportunities are afforded every member to make something of him- or her-self, physically, mentally, and spiritually, any one or all of these.

GROWTH depends on activity. This is a law of nature. Every athletic coach requires practice of his boys. To become excellent they must acquire strength, endurance, skill, and the knack of team work. This is done by activity and by exercise of all the powers of mind as well as body. And in a sense it is true that the athletes serve their school but they do not have the idea of service prominent in their consciousness. They think more of what athletics does for them; they are grateful to the school for the opportunity of being on the "teams."

And so forms of activity for members are provided by the various organizations of the Church. The development resulting from these activities brings a sense of satisfaction, of joy, of growth, of power, of the worth-whileness of life. Inevitably, then, when the situation is logically and carefully studied, there must arise a feeling of gratitude to the Church for the blessings it brings to its members.

NOW this writer has long believed that the premier auxiliary organization in the Church, considered both from the nature of its program and the devotion and loyalty of its workers, is the Relief Society. In saying this there is no wish to make comparisons. All the organizations in the Church are officered by devoted, capable people. Each organization is doing very good work. But the Relief Society stands out from

the others, not because it is the oldest organization, not because it has the distinction of having been organized by the Prophet Joseph Smith, not because of its size (several others are larger), but primarily because of its effectiveness and efficiency. In these respects it probably leads, also, most of the priesthood quorums.

Of course there are reasons for this distinction. Its membership includes the mature and experienced women of the Church and others who also appreciate fully the need of growth, the value of loyalty, the worth of dependability, and the beauty of service. Women, too, as a class feel more keenly than men and youth an urge or call to duty. With them an obligation is a sacred thing and must be met. They are therefore readily responsive to requests for action and to calls for service.

For illustration, whoever heard of oft repeated public appeals to Relief Society members to pay their dues or to subscribe to their Magazine? And yet what organization is there in the Church that receives from its members so high a percentage of dues? Bishops would certainly experience a relief if ward teachers were to exhibit the faithfulness characteristic of Relief Society visiting teachers. Relief Society is a term synonymous with faithfulness and efficiency. This is public knowledge.

Another factor that distinguishes the Relief Society is the richness of its program—work and service, art and literature, practical religion and theology—a program so varied that every taste can be satisfied, every major interest engaged. These elements of the program are harmoniously coordinated, no one of them being permitted to dominate. Thus the membership feel a sisterhood, permeated by a spirit of unity and love, that makes this organization as nearly Christ-like as any that can be found.

"But it is an organization for gray heads and grandmothers," we heard it said. Certainly, and for young women, too, especially for mothers. The spirit of Relief Society in the heart and in the home will make any woman, young or old, more attractive and charming, more successful in her sphere of action, whatever it may be, than she could otherwise be. The training she gets in this organization will also enable her to function more efficiently in her realms of activity. It will make her a better wife, a better mother, a happier woman.

The spirit of Relief Society is the spirit of service in its broadest, finest, and best sense. And this spirit is irresistible. It grips those who come under its influence and lifts them heavenward. Their souls are filled with a joy and peace that is indescribable. Having been touched by this spirit is it any wonder that Relief Society women respond with alacrity to calls for service and sacrifice? Measured by the yardstick of sincerity, devotion to duty, and effectiveness of effort is it any wonder that this is the premier auxiliary organization of the Church? And is not this position of leadership readily granted by the other organizations? Who would wish to take it away from the Relief Society? There is no position too good or too exalted for our devoted mothers and the faithful women of the Relief Society; for these are those who pray:

"These are the gifts I ask of Thee,
Spirit serene:
Strength for the daily task, courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy of all things heard and seen."

# Missionaries and the Relief Society

*By May Booth Talmage*

BY varied means does the Gospel message find its way into the homes and hearts of honest souls who are receptive to its truths. Many of us have heard the thrilling story of Gospel tracts having been carried by wind and wave to distant shores, then gathered up and read by people who became convinced of the truths thus brought to them.

Others have first learned the message of Mormonism through sermons printed in newspapers tossed from train or motor car while passing isolated prairie habitation. But the general method of disseminating the truth is through the missionary system which is characteristic of the Church of Jesus Christ of Latter-day Saints. Accepting in all sincerity the admonition given by the Master—"Go ye into all the world and preach the Gospel to every creature" —Latter-day Saint parents find great joy in the successful achievements of their missionary sons and daughters, and ask no greater compensation for the necessary sacrifice of means and companionship than that the one sent shall return with an honorable release.

Almost from infancy the desire "to go on a mission" is implanted and nourished in the hearts of children reared in genuine Latter-day Saint homes. In some families a fund is started which is gradually increased through the years, thus making possible a prompt and cheerful response when the call to missionary service comes.

NOW, with all this desire to serve and this willing sacrifice of time and money, should there not be equal concern of both parents and children as to the education that will prepare the one who goes to meet the problems and add to the efficiency of missionary life?

It is a commonly accepted fact that one cannot teach what he does not know. Therefore, our prospective missionaries are given training along lines of theology and fundamental doctrines of the Church. Even more important than understanding of and ability to explain the plan of salvation is a genuine and individual testimony as to its being in very truth the Gospel of Jesus Christ, restored in this the last dispensation prior to the Lord's advent.

In thinking of essentials in the educational preparation of a missionary the average person has in mind: (1) A testimony as to the Gospel he is to preach being in solemn truth the Gospel of Jesus Christ; (2) a knowledge of its principles and doctrines; and (3) the ability to present this knowledge clearly and convincingly through conversations while distributing tracts, in travel and by other personal associations, and by public speaking.

A young man thus equipped before starting for his mission field would be considered well prepared, and one could wish in all sincerity that every missionary thus setting out might be so fortunate. But there is still another line of missionary activity—vitally important yet seldom mentioned and almost never stressed. It is of this phase I have been asked to write.

Not until one has been in charge of activities in mission, district, or branch capacity, does this problem

arouse the important consideration it deserves. Most missionaries are familiar with some part of the auxiliary work conducted by the Church. The Sunday School is a co-educational organization for religious training, as are the Primary Association and the Seminaries. The first of these has its special missionary class. In the Mutual Improvement Associations all sorts of leisure time activities are stressed and development in leadership is an outstanding feature; but one may safely venture the assertion that not one in fifty of the missionaries sent out has any practical knowledge of the work done by the Relief Societies of our Church. Indeed, if the suggestion be made that a young prospective missionary acquaint himself with the details of Relief Society activity it would be regarded, most likely, as facetious; and yet there is a problem here to be met.

It is a recognized fact in the mission field that because of greater spirituality in women than in men, or for other reasons, more women than men become converted and come into the Church. Therefore, as a rule the Relief Society is the strongest organization in a mission branch. Naturally the members try to interest their friends in this work, believing it will bring them under the Gospel influence and that subsequently they may become attendants at the general Sunday service and develop into sincere investigators.

While in the mission field I made numerous inquiries of converts as to what factor had led to their becoming interested in the Gospel; and in far more than a majority of cases I learned that through the helpful ministrations of the Relief Society to neighbors who had illness or were bereaved or in other trouble, the people had become interested in learning more of this ministering agency. Then followed a visit to the Society meeting, and later, membership, which eventually resulted in conversion and baptism.

Now, in many small branches the Relief Society, to be successful, must have help from the missionaries. In fact the local Society is under the direct supervision of branch and district presidents who are frequently chosen from among the missionaries.

A Relief Society president may have been in office for several years and yet she must consult and cooperate with her branch president, asking his counsel and accepting his advice, as do our Relief Society presidents and bishops who work together at home, but with this difference: A bishop as a rule is a man of judgment and experience who retains his office for years, while a branch president in the mission, if chosen from among the missionaries, may be in charge for a few months or a year at most and may be a young and comparatively inexperienced man.

It will be readily seen that if the branch or district president be ignorant of Relief Society work and the problems connected with administration, distribution of funds, etc., he is but poorly qualified to direct and counsel the Relief Society officers in the conduct of their work; and if he be uninformed concerning this important service, and especially if he be lacking in sympathy and tact he may give inadequate or even objectionable counsel and instruction, even such as may be at variance with the advice of his immediate predecessor who may have had a clearer understanding of Relief Society activities.

Even, however, when a missionary is not needed as a presiding officer (as is most frequently the case) he is sought after for counsel and helpful suggestions wherever his assign-

ment may take him. Especially is this true in small branches where leadership is scarce or in newly organized Relief Societies, the officers of which may be comparatively new converts. In such instances a missionary finds it necessary to act as class leader until he can help the sisters to grasp the many problems confronting them, assist them in the preparation of their lessons and inspire in them sufficient courage to assume the full responsibility of leadership.

On several occasions after giving a talk at conference on the organization and general aims, activities and achievements of this great institution, I have had new missionaries come to express appreciation for their enlightenment and to say in effect: "I had no conception of the importance and magnitude of the work as you have explained it; indeed, I have always thought of Relief Society meetings as gatherings of elderly ladies who like to meet together and sew and gossip."

This brings me to an expression of my definite purpose in calling this subject to the attention of Relief Society mothers. Where have missionary boys obtained such distorted ideas of Relief Society objectives? Surely not from mothers who are actively engaged in this work—not from women who on their appointed rounds have gone through sunshine or storm to homes in their district to learn if any were ill or in need of assistance, and to carry a message of cheer to the home-bound, to lend aid when death had come to the family, to drape the stand and otherwise prepare houses of worship for funeral services, and to bring comfort and sustenance to the destitute.—Boys from such homes are, at least, acquainted with the *spirit* of Relief Society affairs through having absorbed it in the home. No derogatory expressions came from boys who through school or business training had helped Mother get out her yearly report as Relief Society secretary, nor from those whose high school or college training had made them able and willing to assist their mother or sister in the preparation of her lessons on the subject of religion, literature or social service. To me it was never difficult to recognize the missionaries who had grown up in an atmosphere of Relief Society ideals and who came from homes in which Relief Society standards had been magnified.

In almost all cases we found that when missionaries had an intelligent understanding of and a helpful and sympathetic attitude toward Relief Society work and its officers, the branch was in a fine flourishing condition, and that where these qualities were lacking there was a corresponding dearth of enthusiasm in Relief Society work and in branch activities generally.

If these observations and conclusions be true, is it not of paramount importance that children while young and through advancing years shall be given a thorough understanding of the purpose of Relief Society service, as it was clearly set forth at the time of organization by the Prophet Joseph Smith? It is not sufficient that the young missionary learn a little about Relief Society work during the short period of his stay in the Missionary Home just before his departure for the field. He should have grown up in an atmosphere of appreciation of this organization and be educated in the spirit of helpfulness in the home, the neighborhood and the community.

Is it not worthwhile for mothers to familiarize themselves with the

scope and magnitude of Relief Society work if their attitude toward it will contribute to the success of these sons for whom they are saving, and hoping and praying that they may "go on a mission?"

The work of the Relief Society has a definite relationship to the success or failure of missionaries. Mothers, just what does it mean to you what the outcome shall be? Have the time and money spent, the sacrifice and effort which you have been so ready and willing to make, brought uplift and cheer, comfort and harmony into the hearts and homes of converts, as well as being the means of spreading the Gospel message, and of bringing honest souls to a knowledge of the truth? Are your missionary sons gaining strength and achieving success through an understanding of the Savior's blessed assurance: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?"

Let the answer be a solemn and determined resolution for future action!

# Manna

*By Marguerite Johnson Griffin*

IT had come at last as she had known it eventually would. Their pitifully small savings had melted entirely away, and the last bit of food was being ravenously and cheerfully stowed away in the always hungry stomachs of her three small boys. How could they be so innocently gleeful when dire necessity was staring them in the face? And now Fred and Albert, the two older boys who were in school, had jumped from the table, had quickly donned sweaters and caps, and were squeezing her in a wild embrace.

"After school, Mother, we would like to go with Jim Brown on his news route, 'cause if we know something about it maybe we'll be able to get one sometime. Do you mind?"

"No." She shook her head, and before she could say more each had plastered an affectionate kiss upon her solemn cheek.

"But we'll remember to be here in time for supper!" and away they were gone for a busy school day.

Supper? The word sounded a leaden knell in her heart. Always there had been a warm and nourishing supper, even if an inexpensive one, prepared punctually for her husband and three boys. But tonight—tonight, for the first time, there would be no supper. No supper because their money was all gone, because there was not a scrap of food in the house which any amount of ingenuity might concoct into a dinner dish.

"Mummy, I'se frew," called small Dan from his high chair.

Mechanically she lifted him down.

"Mummy, I loves you," he cried, patting her pale cheeks with sticky hands.

Convulsively she pressed him tightly to her, while a lump rose in her throat and her eyes smarted with tears she must not shed. Tears which she dare not shed because Ned, her husband, would be coming in the kitchen at any minute now, and his courage had already almost gone; for months he had been unable to get work anywhere. It was only

her smile and her constant efforts at cheerfulness which had kept him trying in spite of galling discouragement to find some sort of employment. And so, this morning of all mornings, he must see no tears in her eyes. No tears, though panic was gripping her heart.

What a hard job, that of wife and mother! The children could cry when they were hurt and disappointed. Her husband could pour out his aching despondency to her tender ears, but at such times above all they must not know of the terrorizing fear which was clutching at her own soul. She must smile and soothe their woes. But who was there to soothe hers? A feeling of being all alone suddenly encompassed her, and then almost at once she felt ashamed. For there was Ned standing before her, dear, kind Ned, who had always worked hard and provided well, who had always been so kind, so generous and affectionate, whose every thought and consideration had always been for her well-being and the children's. As he took her in his strong, yet gentle, arms she realized how alone she would be without him. After all, what a small task it was just to smile if it kept that demon discouragement from furrowing its lines too deeply in his dear face.

"You are pale this morning, Myra. You've been working too hard, trying to keep the wolf away from the door. I know."

"Oh, no, Ned. You just imagine it. It's fun economizing."

(But not the way you've had to lately, beat her rebellious heart.)

"It can't last forever," he replied, and the desperation in his voice startled her.

"No, of course not, dear," she responded cheerily. "Come and eat your breakfast."

He seated himself at the table.

"I don't believe you have eaten a thing yourself this morning," he said eyeing her keenly.

"I don't feel hungry right now," she replied.

"I bet this is all the mush there is."

"Oh, no. See, there is plenty more."

She took the pan over to him, and satisfied with what he saw, he began to eat heartily. Little did he know that that had to be saved for the baby's lunch. Small Dan would have a meal at noon even if there would be no supper. No supper! Nothing in the house to eat! The thought beat relentlessly at her temples.

And now Ned was through, and was holding her close again.

"Have you enough to manage on for today, Honey?" he asked.

She gazed deep into his gray eyes and saw there perplexity, bewilderment, and, most terrifying of all, humiliation. He should know the true state of their affairs, she thought. Perhaps he would be able to do something about it. But what —what could anyone do in times like these when jobs just weren't to be had? A chilling sense of futility swept over her. No. She could not tell him today. She could not see him leave for his daily heartbreaking search for work, his shoulders sagging and all light of independence crushed from his very soul because of such a worry. No. Today she could not tell him. Tomorrow he would have to know, if—if nothing happened. But—perhaps something would happen.

"Yes, I can manage," she answered.

She saw a wave of relief sweep the anxiety from his eyes, and she felt thankful for her decision.

"I guess our funds are getting pretty low," he returned.

"Yes, they're pretty low," she replied softly.

"And they'd have been gone long ago if it hadn't been for your careful management. You've been a brick." He gave her an impulsive squeeze. "But maybe something will happen today."

Maybe something will happen today! The words were left ringing in her ears long after his footfalls had faded away. Maybe something will happen today! Strange, the thought stirred no warmth of comfort within her. Instead she felt chilled by the knowledge that nothing could happen. There just weren't any jobs to be had. There was nothing that could happen. Absolutely nothing.

Her mind reverted with a discontented longing to better days, to days when Ned had been Chef at the Ellison hotel and had drawn a good salary. Three babies and sickness had taken its toll of the income, but they had always managed to save something, if only a little. They had never been extravagant. They had even paid for their home. Why, then, should they be experiencing such hard times now? The Hotel had changed hands a year ago, and in consequence Ned had been let out, because the new owners had most of their own employees, and since that time he had not had one hour's work. There was no opening anywhere for a man of his profession. For a year they had existed merely on the savings of better days now past. For a year Myra had planned and schemed, schemed and planned to prolong the day she knew was inevitable—the day when the money would all be gone. And now it was here. There was nothing in the house for supper. Times were so bad there was no apparent way of providing anything for her little family. And yet, the two oldest boys had gone merrily to school, saying, "We'll be home in time for supper."

A rueful smile crossed her face. Bless their hearts! How she used to scold them for being away at play or other activities and then coming late for their meals. She had always liked routine and system, and punctuality. And so they had promised to be home in time for supper. And there would be no supper. But such a fear or thought had never entered their little hearts. She recalled their eyes filled with confidence and love as they looked into hers. They always had had supper. They just naturally expected it. Well, at least they would have a good lunch anyway, and that thought consoled her. Ever since school had begun in the Fall they had worked in the cafeteria and had thus earned their lunches. What a help that had been! What good boys they were!

Once again she saw their trusting eyes glowing with—what was the word? Faith. That was it. Faith in her. Faith to the extent of a confident knowledge that they would be home in time for a supper that was prepared for them. Oh, Heavenly Father, surely the faith of innocent children will have its reward!

A feeling of calm swept over her. New thoughts filled her brain. It seemed as if someone almost spoke to her, so clearly came the words to her memory: "Unless ye become as a little child—" And then this line was replaced by other fragments. "Ask and ye shall receive—" "But ask in faith—"

Faith—That was the thing she and Ned had lacked. For years she and he, in their practicability, had liked to know they were providing for the future. They had liked to feel secure in their savings, in

their vision of the future. They had practiced independence to the extent that they had become independent even of the Lord. How clear it was now! All along during this dreary year, they had practiced not one iota of faith. All along she had known the end of their money would come. How could it help but come then? All along Ned had known that jobs were not to be had, that there could not possibly be opportunties for all the restless unemployed. How, then, could he expect to get a job?

It was true they had put forth much effort. Ned had tramped the streets for work; she had racked her mind and brain in an effort to be economical and to make things last and do. But there had been no faith behind these works. Even as faith without works is dead, so does it not stand to reason that works without faith might often be futile? Even though the situation seemed dark and despairing, was it impossible for the Lord, who is all powerful, to open channels of opportunity for those who qualified themselves for such help in a sweet, humble, faithful spirit? In all humility she sought her room, and closing the door she fell upon her knees to pour forth her heart in prayer the like of which she had never before uttered in all her life.

It was wonderful the calm and the fortitude of spirit with which she was filled during the whole day. She flew about her work ambitiously. Dirty dishes soon were washed. Beds were made, mending done. Little Dan's mush was warmed for his lunch, then he was put to sleep. And though she herself ate nothing all day, she felt no pangs of hunger. Her heart was light and joyous. Something would happen today. She must get everything in order, for there would be supper to prepare.

IT was late afternoon when Myra answered a knock at the back door. The lady who lived in the neighboring house stood upon the threshold and she had a covered basket under her arm.

"Do you suppose you could use these things?" she asked half apologetically. "There is a pot of soup, and some meat and vegetables which I was going to have for tonight, and then some friends called unexpectedly and insisted that we come to their house for dinner; we are leaving by an early morning train for the East to spend a month with my folks. I just can't let food go to waste so I thought if you could use it—"

Myra's heart bounded within her. If only she knew how well they could use it!

Indeed we can, Mrs. Weston. It's almost impossible to fill the stomachs of three growing boys. They are perpetually empty. So we'll appreciate it very much."

"Well, I'm so glad you can make use of it. I was afraid perhaps at this late hour you would have had your supper planned or something."

Myra smiled. "No. As it happens I've been quite busy today, and I hadn't yet got around to that."

Shortly afterward Ned came home with beaming face.

"Well, Myra," he said, "I've earned seventy-five cents today, the first money I've made in a year. I guess I'm just a silly kid, getting thrilled over a few cents, but here it is."

Myra looked at the three twenty-five cent coins in his big brown hand, and she reflected that he had never been so excited when he had

brought home his two hundred dollar monthly pay check.

"Why, I think it's great," she responded. "How did you earn it?"

"Putting in a load of wood."

"Putting in a load of wood?" she repeated dazedly.

"Yes," he replied, almost with pride she thought. "Somehow today it came over me all of a sudden what a boob I've been. Too proud to pick up a few little odd jobs now and then in my search for a real job. But now I'm turning over a new leaf. Anything honest is not too menial for me to do. Why should we search for a steady job, trying to make our future utterly secure, when perhaps we are missing from day to day opportunities, which, though paltry, will with careful management provide the means for our daily livelihood?"

"Oh, Dan, you're wonderful," she cried enthusiastically. "And now will you go to the store and get some milk and cereal for the children's breakfast?"

That night Fred and Albert were indeed home in time for supper, but the supper far surpassed their expectations. The soup was rich and creamy and smelled delicious. The meat and vegetables were tantalizing as Myra spoke and delayed the asking of the blessing.

"First, before we start, I want to tell you all something. This meal which is placed before us has been sent to us like Manna from our Heavenly Father."

"But that is what the Lord sent to the Children of Israel," said little Fred. "I know, 'cause we had it in Sunday School. Was it like this?"

"No," said Myra gently. "It was not soup and meat and vegetables. But is was food of some sort which they needed, and they had to have faith that He would send enough for each day as it came. They were not allowed to hoard up any for the future. The Lord wanted them to rely upon Him and not entirely upon themselves. That is the thing He wants us to do now in these days. We have been so independent for so long that we have ceased to acknowledge Him as we should for His blessings to us. We have become self-satisfied, and adversities have made us disgruntled and disagreeable, rather than humble, sweet, and faithful. Today, Mother had no money left to buy anything for supper, but the faith of her little boys kindled her own faith, and our Heavenly Father made it so that our neighbor was invited out to dinner, and being unable to use what she had planned, she brought it over for us to use rather than see it waste. And so it came to us when we needed it, like manna came to the children of Israel."

"And Mother," said Fred, "the man at the newspaper office gave me a paper route. Donald Freeman, who had it, has moved away, and the man said I could make about twenty dollars a month at it, maybe more if I work hard. That will be like Manna too, won't it?" and his little eyes shone eagerly.

"Indeed it will be, son. You may ask the blessing now, and let us all remember to be more thankful than ever before for the many blessings the Lord has given us."

Later that evening when the children were tucked away in bed, Myra said to her husband, "You know, Ned, there is so much comfort to be had from the scriptures. We have never studied enough, and I don't think we read with the faith we should. Do you mind if I get the Bible and read a passage to you now?"

"No. I'd love to have you," he replied.

"Listen to this, then," she said.

"It's from Christ"s Sermon on the Mount, taken from Matthew the sixth chapter starting at the twenty-fifth verse."

She began to read in her soft clear voice, while her face was radiant with faith and a new-found joy.

" 'Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?'

" 'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?' "

She paused, then said, "Yes, the birds gather as they need from day to day. They do not hoard up the good things of the earth like man does, selfishly. They use what they need and leave the rest for the others. There would be no want in the world if man were like that."

She turned back to the printed page.

"Going on in the thirtieth verse: 'Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?' "

Again she glanced up to say, "Isn't the Lord wonderfully good to us who are so weak and have so little faith?"

" 'Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

" '(For after these things do the gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things.

" 'But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.' "

She paused.

"Don't you see?" she said. "This applies directly to what we must do to obtain the temporal things of life. We must seek the Kingdom of God, through humility, faith and works. We must draw near to our Heavenly Father, and acknowledge His kindness and goodness, and He will provide for us the necessities of life. Perhaps He will not shower great wealth upon us, but grant us sufficient from day to day."

"Our Manna," added Ned.

"Yes. If we only cultivate the faith and obey the law, we will receive our Manna, no matter how hard the times, even as the Children of Israel did."

Ned was deeply impressed.

"You are beautiful tonight," he said reverently.

"I am happier than I've ever been," she said simply. "The Lord has been so good to us."

## Play the Game

This dress I wear would be all right
I would not think my hat a sight,
If I just had some others.

My coat sleeves would not shine so bright,
My soled shoes would not feel so tight
If I just had some others.

I see one way to end my plight
To concentrate with all my might
And PLAY I have some others.

—*Susan Rey.*

# Our Servants—Words

*By Ramona Wilcox Cannon*

WHEN Edmond Rostand wrote his farm-yard phantasy, *Chanticleer,* he reflected the weaknesses, foibles, and vanities of human society in the persons of the owl, the peacock, the dog, pheasants, cocks, and hens of the animal kingdom. Chanticleer feels quite certain that his daily matinal song, "cocorico, cocorico," brings up the sun, with all its attendant blessings. Therefore, he sings with all his might, and makes his task a thing of glory. He sings from his soul, not from a book of rules, and is, consequently, bewildered and astounded when he is assailed at the guinea-hen's five o'clock tea, by self-important critics who wish to know all about the technique of his song. Does he use head tones or chest tones, and how about the rhythm?

"And", says one impertinent creature, "do you say 'co-co-ri-co' (with the accent on the last syllable) or 'coc-o-ric-o'?" (giving the "c's" their full value, and with the accent on the third syllable.)

This little scene is a biting satire on the critics who think they must analyze the spontaneous beauty out of a work of art, and it also strikes at those carping, captious people who argue endlessly over hair-splitting differences in the meanings of words, or in their pronunciation. Many pedantic societies existed whose members spent much of their time in such intellectual occupations.

The *precieuses,* or blue-stockings", learned women, hungry for fame, were among those at whom Rostrand's satirical shafts were directed.

OUR Relief Society organizations will doubtless never become so extremely proficient in abstract mental pursuits that we will be called "blue stockings" or deserve to have a book written about us. The greater danger is that we may fail to utilize all our opportunities to grow mentally. Probably with this thought in mind, our Twentieth Ward president, Sister Vivian R. McConkie, decided to try out a project in our organization by which we could, on work days, keep our brains busy, as well as our fingers. We all need a greater mastery over words. In our language, we have some four hundred and fifty thousand words and phrases, according to the Oxford English dictionary. Shakespeare used fifteen thousand words, Milton, eight thousand. According to George Herbert Palmer, "* * * the average school boy's vocabulary consists of one or two dozen nouns, half-a-dozen verbs, three or four adjectives, and enough conjunctions and prepositions to stick the conglomerate together."[1] As to our own vocabularies, we are not obligated to confess, but certain it is that we can all afford to enlarge them. Our Twentieth Ward project is, therefore, to increase our knowledge, use, and enjoyment of the English language.

PROBABLY we fail to comprehend what wonderful servants words can be to us. Yet, "a soft answer turneth away wrath," and in many cases, a wise or clever reply has saved a man's life. It was words

[1]Essay on "Self Cultivation in English."

that incited the rabble of Paris to the French Revolution. The words uttered by the Saviour and translated into many languages have prevented many an evil deed, bitterness and bloodshed. They have changed the entire code of living for a large part of the world.

We have been told that the pen is mightier than the sword, and in these days of peace conferences, we are trying to prove that statement—to show that nations' differences, like children's, can be settled rationally, without the cost of human life. But what wise words are necessary to clarify tangled situations, and shed on them the clear light of justice!

To many human beings, words bring a livelihood: the success of the author, journalist, lecturer, attorney, advertising specialist, teacher, depends largely upon his skill with words.

Even with women who spend their time in the home, words are of vast importance. The realm of home may be lowly; yet its influence, for good or for ill, reaches into eternity. The mothers—fathers, too—who can teach their children with sufficient force or persuasion to inculcate in their natures lasting desires for righteousness: justice, honor, kindness, purity—have perhaps extracted from life the sweetest thing it has to offer. To do this, the heart and the intelligence must be right, but there is also the need of words to express what the heart and the intellect desire.

THESE are only a few suggestions as to why it is profitable for us to struggle to bend words to our will. Our real problem is: how to set about our project.

I think four aims might be kept in mind in planning this work.

The first one is to correct common errors in the use or pronunciation of words in our every-day vocabularies. The teacher might make a list of such words that she hears either at home or abroad, particularly in Relief Society meetings. Correcting errors made by members, is the very thing that will be certain to help members; and this situation may be handled impersonally. Here is one list of mispronounced words, collected within a few days:

| *Correct* | *Incorrect* |
|---|---|
| grievous (gre'-vus) | griev-i-ous (very common error in words ending in *ous*) |
| tremendous (tre-men'-dus) | tre-men-du-us |
| height (hit) | heigh*th* (obsolete) |
| biceps (bi'-seps) | bi-ceps' |
| bison (bi'-son) | bi'-zon |
| fanatic (fa-na'-tic) | fa'-na-tic |
| proletariat (pro-le-tar'-iat | pro-*te*-lariat (syllables confused) |
| simile (si'-mi-le) | si'-mil |
| chef (shef) | chef |
| hors-de-combat (or-du-comba') | horse-de-combat (out of the combat) |

If the last three words in this list seem a little far-fetched, it might be interesting to add that they occurred in the conversation of a ten-year-old boy, within three days. So, it seems that it would behoove the mothers and older associates of such children to enlarge their own acquaintance with words.

We might include in this first aim, also the correcting of common grammatical errors. Frequently certain errors are quite commn to certain localities, and women are often very glad to have their attention called to little mistakes. A course in grammar is a large undertaking of itself, and should be handled separately. But a little drill might be included in these lessons, on using *as if* instead of *like;* she is as tall as *I,* rather than *me;* give it to John and *me* rather than *I;* she is one of the girls who *look* (not *looks*) well in lavendar; and a few other expressions commonly used incorrectly in all localities.

The second aim might be to add new words to our vocabularies of common speech. If each member would bring to meeting one or two words that she has never used before, but is now making an actual part of her thought-consciousness, much mutual benefit would be derived.

A third aim is to add to our literary vocabularies, so that we may have a greater command of words for writing or occasional speaking, and so that we may enjoy and appreciate the thoughts of masters of literature.

George Herbert Palmer, in speaking of English as a joy, says: "He is unwise, however busy, who does not have his beloved authors, veritable friends with whom he takes refuge in the intervals of work, and by whose intimacy he enlarges, refines, sweetens, and emboldens his own limited existence."[2]

WORD artists exhaust their vitality, often to the point of having nervous break-downs, in their efforts to create beauty for us. Words are so baffling! They have many nuances, or shades of meaning. They seem, often, to waft a certain fragrance of their own. They may satisfy one's soul as does the lilt of music. Sometimes they leave vague, indefinable little trails of suggestions, like overtones in music. Frequently, they have rather definite connotations, pleasant and unpleasant. One teacher asked her students to write down the first thing they thought of as she read each word in a list. When she came to *spinach,* twenty out of twenty-five wrote *grit.* Words, then, are so subtle and elusive that an artist, creating something fine in literature, must feel with all the delicate fibres of his emotional and intellectual being, to find which ones most truly express his mood or thought. And are we not fortunate if we have sufficient understanding to share such an artist's creations?

WE might go one step further, and aim to increase our knowledge of the various activities of life, by learning the meaning of some more or less technical words that pertain to such occupations. Take some of the more simple terms used in literature, for example, such as *simile,* or *metaphor.* If these were explained, and the members would make lists from their reading, during the next month, and bring some along, some good, some funny, perhaps, it would enlarge the general understanding and appreciation. Do you like this one: "The sunset clouds looked like pink sheep in a meadow?

[2]Essay on "Self Cultivation in English."

Would you like it better if it read, "The pink sunset clouds looked like sheep, standing in a meadow."? Do you like this one: "The frightened little boy trembled like nervous pudding"?

It might be interesting to go into some detail about such processes in art as: steel engravings, woodcuts, etchings, illumination of old manuscripts; and to know the meaning of such words as *chiaroscuro, bas-relief, gargoyle, pediment, Doric, Ionic,* and *Corinthian pillars, Gothic architecture.*

As to the culinary art, can we order from an elaborate menu card? Would it not be fun to obtain one, and find out all about every item on it, from pronunciation to recipes?

There are also many musical terms in current usage, of which we should not be ignorant. We might concentrate on them for a few lessons.

May we add a few general suggestions? Most of us, being inert mentally, are rather cruel to certain words. We make of them poor little Cinderellas, who must perform all the labor while the more fancy, elaborate, proud, or haughty stepsisters, remain in all their glory, in our mental drawing-rooms, waiting for the prince to ride by before they deign to show themselves. Take one of them, *came. He came into the room.* Even to say, "He *entered* the room, invests him with a degree more of dignity. And how much more pictorial he might be if he *walked, limped, dragged himself, rushed, ambled, shuffled, shambled, sauntered, bounced,* or *stalked* into the room.

"Her behaviour was *awful,* or *terrible,*" says some one. Would one's behaviour inspire awe or terror? Her behaviour might have been *haughty, autocratic, ill-bred, arrogant, reprehensible, insulting, irritating, rude, overbearing, uncouth, unmannerly.*

Another excellent plan is to translate slang phrases into appropriate English. For *I bet,* may be substituted, *"I venture* or *I venture to say;* for *I'm in a fix,* or *I'm in a pickle,* or *I'm in a quandary, predicament,* or *dilemma.* One slang phrase might be assigned for the following lesson, so all could have time to think or work on it.

This project has been tried once in the Twentieth Ward. All the Sisters were interested, and the class seemed to be very much worth while. The lesson was informal and spontaneous, and successful because so many of the members took part. Our attention was called to the fact that we commonly mispronounce Melchisedick, which should be pronounced as it is spelled; genealogy, the *a* being pronounced as in *am*: *adult,* the accent being on the last syllable. The word *eleemosynary* was brought up, and its pronunciation and meaning checked. We used it in several sentences, bearing in mind its meaning of *charitable* with the connotation of benevolent. One sentence was : There are eighteen eleemosynary organizations working in cooperation with the Community Chest. This added to our general information as well as our knowledge of words.

Mr. Funk's recent list of the ten most beautiful words in the language was discussed; *dawn, hush, lullaby, murmuring, tranquil, mist, luminous, chimes, golden, melody,* and a few added from other lists as *seasands, slumberous, ballad, modesty, innocence, serenity.* This led to a discussion of onomatopoetic words, which are echoic or imitative of the sound they stand for as *bow-wow, hiss, sizzle, murmur, lullaby.* Might we not stretch a point and include *melody* and *serenity?* We were un-

expectedly led into the art terms, caryatids (draped female figures used in place of columns, to support an entablature) and telemones, (male figures used for the same purpose). (Pronounced car-y-a'-tide, and tel-e-mo'-nes).

We took up some similes from a well known author, that are so forced as to be rather ludicrous. We plan to take up some more next time by the same author, that are very beautiful.

One sister asked for some drill on *seen* and *saw,* and in answer to that, some one suggested that an old teacher of hers had said that *seen* was rather a weak sister who didn't step out alone. She had always to be accompanied by *have, has,* or *had,* or one of its relatives.

If other organizations should plan to take up this work, here are a few suggestions for teachers:

The real aim of the class should be to teach people to use a dictionary. The one used in the University of Utah is *Webster's Collegiate Dictionary, Fourth Edition* of the *Merriam Series.* This may be purchased for $3.50, and is an excellent acquisition to any home without an unabridged dictionary, or to a Relief Society library.

*Word Study* is a little magazine that may be obtained by writing the G. and C. Merriam Co., Springfield, Mass. This gives lists of words being accepted into good colloquial usage, and much other valuable information, and is sent without cost.

One text book on vocabulary-building is the *Century Vocabulary Builder.*

Archbishop Trench has an interesting little booklet, *On the Study of Words,* in which he discusses such matters as the history of words, poetry of words, and the like.

Two words of advice: Use all new words in sentences, again and again. Suggest that as many directions as possible be given about the sewing before the vocabulary work begins, so that the competition will be no more than necessary.

# The Story of the College of Opportunity

*By Lydia Burrows*

The following pageant and program was presented at the conference of the Fifth Ward, Mount Ogden Stake, Ogden, Utah.

*Music*

1. Improve the Shining Moments. (Congregation.)
2. Those Songs my Mother Used to Sing. (Chorus.)
3. Cast Thy Bread Upon the Waters. (Sacrament.)
4. Prayer Perfect. (Chorus—Sacrament.)
5. Home Sweet Home. (During beginning of Reading.)

*Characters and Stage*

The stage setting: There are five Work and Business Ladies, three seated at a table on one side of the stage and two working on colorful work on the other side of the stage. The stage is decorated with pretty work that has been done in the work and business meetings.

Reader: Home, Home is not built of brick and stone; it needs something to endear it. Home is where the heart can bloom and some kind word to cheer it. All the good things of life, are brought into the sacred place where we live, our home.

Yes, in youth we feel that life is so full of joy and pleasure. We're given

PAGEANT, COLLEGE OF OPPORTUNITY

every advantage and opportunity. Not until we reach the age of twenty or twenty-five do we realize we are not as accomplished as we thought we were. Then we begin to wish for an opportunity to keep abreast of the times, in Religion, Art, Drama, Literature, Psychology, Home-making, last but not least we long for some social contact to satisfy these longings.

If we were to open a door to satisfy these longings and only admit a select few, how we would long to enter and enroll. We have such a college of opportunity right here in our midst. The door is open to all who wish to enter.

Cost, yes, $1.00 per year for the text-book, or magazine which comes as a messenger of light; filled with love and inspiration; going over land and sea, bringing tidings of joy, culture and refinement to the remotest hamlet of the world. Uniting them all together in one common interest.

From this college are sent out once a month two ladies. (Two ladies enter from the side and walk leisurely to their place on stage.) Rain or shine they call upon each family in their designated group to make sure that no one is in need, to aid in case of sickness or trouble, and to receive any contribution to be used for those in distress. Absolute want is almost impossible, as is neglect in the case of sickness or death. No one can feel friendless or alone.

Psychology, Social service, and influencing human behavior. (Three ladies enter, Matron, Old lady, and School girl.) There's no time limit set for learning, we learn from the cradle to the grave: Why do people remain far below their limit of efficiency even when it is decidedly to their interest to climb, to approach the goal? We may be found among those who will be counted as creative forces in the society of tomorrow. 'Tis said:

"New occasions teach new duties.
Time makes ancient good uncouth
They must upward still and onward
Who would keep abreast of Truth."

The things we long for most of all, such as travel, society, may answer to our earnest call. As memory takes back a panorama extending over the entire globe, showing the high points in the age-old endeavor of man to entertain his fellow creatures. There has been no break in

the tradition of tale-telling. The story is a fundamental need in the heart of men and women, today, as of old.

In our Literary Dept., we've covered a period of nearly five thousand years. We've traveled in Egypt, read the first stories ever written. As we recall now, some of the wonderful visits we have had with choice folks who lived long ago. They have left for us monuments in the great masterpieces of art. These master minds and artists have caught the gleam and tried to interpret in harmony, in color, in form and in word for our benefit. We have added to our list of friends, choice new ones such as Madame Schumann Heink. (Enters in costume and sings lullaby.) We have traveled in Venice where the streets are as a mirror and the quietness is almost sublime.

We have visited Sunny Italy—the land of song. (Neapolitan Nights.) Met some of the greatest living novelists of our day, Willa Cather, Sarah Orne Jewet, Bess Streeter Aldrich and others. Renewed our acquaintance of Martha Washington, first lady of the land, George Washington, father of our country. (Minuet, softly.—George W. enters from right of stage and Martha W. from left. They meet in the center of the stage and curtsey. Steps up two steps onto platform and curtsey again. The flag is unfurled at the back of stage. The Star-Spangled Banner is played, audience arises and sings one verse and chorus.) I am sure when the time comes for the last curtain to fall on the drama of life, and we pass from this sphere of action we will be able to meet, know and converse with these wonderful characters sometime, somewhere.

'Tis said man shall not live by bread alone. Religion plays an important part in our nation, country, and home. Home, no matter where we go, what we do, we always return back home with our gain, be it temporal or spiritual. We have studied the Bible, the book of the Jews. (Naomi and Ruth enter and take their places on the stage.) The Book of Mormon, the history of the people who inhabited this continent. The people with the red-skins, our brothers and sisters. (Enter the Indian Chief in full dress. He crosses stage and beckons to others and four more Indians follow onto stage.) (The Nephite Lamentation—Cornet back stage.)

Now for the next three years, we will have the privilege of studying the Doctrine and Covenants, the book of laws, and revelations. Telling us how to live, why we are here, and where we are going. (I Need Thee Every Hour—very softly.)

Christ said, (Spirit enters and kneels in center of stage in the attitude of prayer to conclusion): "Seek ye first the Kingdom of Heaven and all else shall be added. The name of our college of opportunity is *Relief Society;* which makes better homes, better wives, better mothers, and better children.

'Tis like a book
The members are the leaves
The Presidency the covers
That protecting beauty gives.

At first the pages of the book
Are blank and purely fair
But time soon writeth memories
And painteth pictures there.

Love is a little golden clasp
That bindeth up the trust
Oh! Break it not, lest all the leaves
Should scatter and be lost.

Closing song, Prayer,—Curtain.

# Prohibition

A DETERMINED effort is being made to repeal the 18th amendment and to have the liquor laws of the states changed so that the sale of beer and wines will be legalized. It behooves those who stand for this amendment and who are eager to keep the ground gained in the fight against the liquor evil to let their voices be heard in legislative halls. The Relief Societies, Young Ladies' Mutual Improvement Associations and the Primary organizations in connection with all interested in the movement have held meetings in many stakes and have sent word to their state legislators that they look to them hoping they will sustain all dry legislation. The following resolutions were adopted unanimously at the meeting held at Roosevelt, Utah.

On motion of J. F. Hoyt the following resolutions were adopted unanimously:

Whereas, there are now under consideration before the legislative bodies of the Nation and the States, proposals to annul constitutional and legal restrictions on the liquor traffic;

Therefore be it resolved, by the citizens of Roosevelt, Utah, in mass meeting assembled this second day of February, 1933, that we are unalterably opposed to the repeal of the Eighteenth Amendment of the Federal Constitution, and of similar provisions of the Utah Constitution:

(1) We oppose relieving the spirit of depression by drugging the needy with beer.

(2) We oppose aiding any movement to enrich capitalists advertising the allurements of alcoholic drinks that will and do debase manhood and womanhood.

(3 We oppose trading the souls of our children for the relief of tax burdens.

Be it further resolved that copies of these resolutions be sent to each of our Congressional and Legislative representatives.

President Robison has ably served as Chairman for the State of Utah for the Woman's Union for Political Action. Following a meeting at the Assembly Hall, Salt Lake City, Feb. 2, 1933, the following telegrams were sent:

Salt Lake City, Utah, Feb. 2, 1933.
Senator Reed Smoot,
United States Senate, Washington, D. C.

Mass meeting of women representing twenty women's organizations desire to express to you their sincere appreciation for your consistent and courageous defense of prohibition and all movements for moral betterment. You have stood for the protection of the firesides of our country and we express our gratitude.

LOUISE Y. ROBISON,
Chairman for the State of Utah,
Woman's Union for Political Action.

Salt Lake City, Utah,
Feb. 2, 1933.

Senator William E. Borah,
United States Senate,
Washington, D. C.

Mass meeting women representing twenty women's organizations State of Utah desire to express to you their sincere appreciation of your consistent and courageous support of Eighteenth Amendment. You are defending the homes, the women and the children of the nation and we desire you to know that we recognize our defender.

LOUISE Y. ROBISON,
Chairman for the State of Utah,
Woman's Union for Political Action.

Salt Lake City, Utah,
Feb. 2, 1933.

Senator William H. King,
United States Senate,
Washington, D. C.

Mass meeting of twenty women's organizations in Assembly Hall tonight desire to express their deep conviction that the repeal of Eighteenth Amendment would be a serious blow to the home, the womanhood and the childhood of the nation and their earnest prayers that you will find it possible to resist all attempts to weaken or destroy the efforts of women to banish the liquor traffic.

LOUISE Y. ROBISON,
Chairman for the State of Utah,
Woman's Union for Political Action.

The Relief Society stands for the retention of the 18th Amendment and for the rigid enforcement of all liquor laws.

# Your Home Beautiful

*By Mabel Margaret Luke*

## The Fixed Background

IN the previous articles we have considered some of the fundamental principles which underly all art. We can now begin to apply these rules to the problems of home furnishing and decoration.

The basis from which to begin the decoration of a room is the fixed background. This includes the walls, ceiling and floor, and all of the openings and penetrations into the room as doors, windows, fireplaces, built-in bookcases and cupboards! in fact, anything that is fixed and immovable.

These are the only items of a room's decorative furnishings that cannot be picked up, moved about or carried away. The treatment of this architectural setting may make or mar the room. If it is not intelligently handled, no matter how good the furniture, or how lovely the draperies and rugs or other furnishings, the room will not be beautiful. This is absolutely true. In a large percentage of rooms which are failures the fault is in the treatment of the background. Therefore, make this right before doing anything else. Any other procedure would be like putting the cart before the horse. If there is only a limited amount to be spent, it will prove economy in the end to spend more on the background. Movables can always be added from time to time.

If the room is plain, without any particular architectural distinction you have a clear field in which to work, to use any desired furnishings or scheme. If, however, there are certain features that demand consideration, you must work out your scheme in conformity to them. For example, the walls might be of rough plaster, with fumed oak woodwork, beamed ceiling and a brick or stone fireplace. Into such a room you could not put fine mahogany furniture and expect a harmonious result. If you leave the background "as is" then into that room you must put furnishings in agreement with the background, which in this case would require oak or walnut furniture of rather strong character.

Often the background seems irredeemably bad, but if you examine it, the fault will usually be in some architectural detail, or in the proportions of the room. Try to locate the chief defect, remove or remedy that, if possible. Usually the one bad feature removed will make the rest of the room appear right.

A background that lacks character may often be improved by minor changes: rearrangement of openings, addition of a cornice at the angle between wall and ceiling, by installing an attractive door in place of one of bad design, by panelling the walls, or addition of a dado (wainscoat) of wood, or merely a chair rail. If there is a fireplace it is usually the most conspicuous feature. One of fine design and proportions will add greatly to the charm of a room, but the whole effect will be ruined if the design is clumsy or poor. It can often be remedied by the removal of meaningless carvings, grillwork, and decoration. And may I add here if you have a built-up fireplace open it, or if there is any way you can add one to your room do so, for the hearth is the symbol of home and

has been through the ages, and is one of the greatest assets a room can have.

If the proportions of the room are bad there are a few camouflages that might be employed. In a room with low ceiling that you wish to appear higher create vertical lines by means of striped wallpaper, vertical panelling, long drapes, etc. Horizontal lines by means of wall paper, panelling dado, cornice and chair rail reduce the apparent height. As a rule lowness and horizontal lines make for repose and tranquility; height creates a formal and stiff atmosphere.

Plain spaces make a room look larger, large pattern decreases the apparent size. Mirrors in a room not only add a decorative note which is lovely but give an effect of spaciousness.

Because the walls constitute such an important part of the area of a room it is essential that they be handled with care. They are the keynote of the entire decorative scheme. They must be harmonious, serviceable and beautiful (and of a beauty that is livable). They are architectural and structural and should look that way—firm and strong—flat and upright—to be the convincing vertical boundaries of the room.

William Morris says: "Whatever you have in your rooms, think first of the walls, for they are that which makes your house and home, and if you don't make some sacrifice in their favor you will find your chambers have a kind of makeshift, lodginghouse look about them, however rich and handsome your movables may be."

Attempts at wall decoration date from earliest history. They were man's first response to the inherent desire for the beautiful and were used with little or no regard for their surroundings. As knowledge and education progressed walls were seen to be an integral part of the whole scheme of room decoration and were treated with greater care. At first this was evidenced in the paintings and tapestries hung on the walls, and were only within the reach of the wealthier class. But thanks to modern methods of production beautiful wall decorations have been made available for everyone.

There are two possibilities open for the treatment of walls—they may be treated either as backgrounds or as decoration in themselves. They must be one or the other, they cannot be both. Before you can proceed with your decoration it is absolutely necessary to decide which one it shall be and then never swerve from this purpose. Many rooms are complete failures because they do not observe this rule.

If the first course is chosen, the walls must be of such an unobtrusive character in color, pattern and texture that they will be a good background for whatever is hung or placed against them. Background walls include plain plastered, painted and kalsomined walls, plain papers or those with unpronounced pattern, stone and panelling devoid of carving and decoration.

If walls are to be of decorative character then in pattern, color and material they may furnish decoration and interest, but pictures, tapestries and other wall hangings must be kept off them, and tall wall furniture should be dispensed with as far as possible. Decorative walls include most patterned wallpapers, landscapes, scenics, decorated plaster, and panels with carving and decoration although the latter may have a painting or mirror hung on

them if space is specially designed for it.

There are many kinds of walls and wall treatments:—stone, plaster, panelled, painted, paper, fabric and trelliage. I will only take up in detail those which are practical for the average home.

Stone walls belong to the large rooms of the Renaissance period. They are, as a rule, not suitable for small homes, but they are occasionally used in sun porches, and basement rooms. They give a lovely effect of light and shadow, and unless the joints of the stone and colors are of peculiar interest such walls make good backgrounds. Brick walls would also come under this same classification. An interesting treatment for such walls as these (as well as plaster walls and timber walls and beams in Early American rooms) is whitewash. There is really no such thing as a pure white wall as the play of light produces colors in all the tints of gray, green, blues, pinks, violets and yellows. A whitewash that will not rub off is the "Lighthouse" Mixture:

Slake half a bushel of lime with boiling water, cover during the process to keep in the steam. Pour through fine strainer and add to it a peck of salt dissolved in warm water, three pounds of ground rice boiled to a thin paste and stirred in while hot, half a pound of Spanish whiting and one pound of clear glue, previously dissolved by soaking in cold water, and then hanging over a slow fire in a small pot hung in a larger one filled with water. Add five gallons of hot water to the mixture, stir well and let it stand a few days covered from dirt. To be applied hot.

Wood panelled and partially panelled walls are lovely. It seems as if there is magical quality in wood that appeals to us. It gives an effect of warmth, strength, dignity and charm to a room. Wood panelling is coming once more to the fore by the use of pine in copying old Colonial interiors. Wood was used for finishing the interior walls of the earliest houses in the American Colonies before the use of plaster became common.

Wood is not as expensive as is often supposed and the first cost is practically the last. If you are intending to build or remodel consider a wood panelled room, if not all, at least a dado, which may be left natural or painted. Often mere horizontal boarding is very effective, especially in Colonial rooms. Manufacturers are making these panels, dados, cornices, mouldings, mantels and built-in units in stock sizes which are much more economical to buy. Then too, there is a new product on the market, a thin veneer of wood on a foundation of burlap or other similar material which can be applied to the walls as paper and the stile and rails may be of the solid wood to match. This may be waxed and rubbed to the mellow tones of old walls and the cost is comparatively small. This wood panelling may cover the entire wall, it may be to within a yard or so of the ceiling, or it may be a dado, or the dado and the fireplace end of the room. It may be of different materials, oak, walnut, beach, pine, chestnut, gumwood, and often painted. French and English Renaissance interiors require walls of oak and walnut, either entirely or partially panelled. Elizabethan panelling was of small square oak panels and extended to the ceiling. In Colonial America the panelling was frequently of pine or other native woods in natural finish and waxed, but more often painted in light or greyed tones as white, grey, oyster, ivory, green and blue-green. This was especially used in the Georgian period. Pine vertical boarding is suitable to Early American rooms.

There is a beauty and distinctiveness about panelling that is hard to achieve in any other kind of interior finish. It marks the smart interior today as it did a century or more ago. A simple and inexpensive means of panelling a wall is by means of canvas and picture moulding, and can be done by any capable woman. It is suitable to large or small rooms and as a background for most every kind of furnishing. Decorator's canvas, unbleached muslin, or special products made for this purpose are pasted on the walls, entirely covering them. They are then divided into the spaces desired. If the walls are high enough, have a dado about to and one-half or three feet from the floor, a cornice at the angle between the wall and ceiling and a baseboard. If the room is low leave out the dado and cornice, although a cornice, if nothing more than a picture moulding is desirable in most cases. The walls are divided into panels, the width and length depending upon the wall space. It is well not to have too many different sizes, or cut up the wall space too much as it gives a feeling of restlessness. Make a panel to fit the smallest wall space, leaving a suitable margin at sides, top and bottom; then use this as a unit, repeating it or making the larger panels two or three times its size. Distinctive schemes can be worked out by making a model to scale of the walls of your room and trying different effects. Panels over doors and windows should have four mouldings. Do not use the top of the door or window trim for one side. In selecting mouldings try to get them of graceful and pleasing design. Give them one coat of paint before putting on wall. Mitre the corners and nail on with small brads, then cover brads with putty before painting final coat. (The mouldings may be applied directly to wall, instead of on canvas, if it is in good condition and there is no danger of it cracking.)

The whole wall is then painted and may be done in different ways, paint mouldings and wall alike, or the mouldings a tone lighter or darker than the walls, or a contrasting color. The first is the most satisfactory, or the mouldings might be a tone darker than the panels. In French rooms gold was often used on the mouldings. Contrasting mouldings usually give a gaudy, theatrish look to a room.

The panels themselves are often made more decorative by stippling, glazing or antiquing, or by the use of paper or fabrics.

May I suggest here a very fine method of keeping painted walls, whether panelled or plain, and also the rough texture walls in excellent condition? That is, after the final coat of paint has dried thoroughly, apply a starch dressing. This will not only tone down the walls to a uniform finish, but will catch the dirt, and when they are washed the starch will wash off, bringing the dirt and smoke, and the walls are left clean and fresh. Another starch coat is then put on. In this way the walls are kept as beautiful as new. This method is used by high class decorators in the very finest homes and apartments. The recipe and directions for this dressing are as follows:

A handful of ordinary laundry starch should be put into a pail with just enough cold water to dissolve it. When the starch is all in solution, add a little boiling water, until the starch becomes thick and of jellylike consistency. The starch will be perfectly clear when it is mixed in this manner, and the next step is to pour cold water into the mixture until it is about as thick as milk. It is then ready to brush on the wall with an ordinary flat wall brush. A pinch of dry color may be added to the starch to

tint it slightly like the wall color. This should be mixed into the starch before the final thinning and thoroughly stirred. These direction must be followed carefully for best results. If cold water is used the starch is not cooked and will leave a white powder on the walls. It is unwise to use a starch coat on walls or ceiling which have been painted with only one coat over an old darker surface, as thin places, laps and streaks will show, but starching on two or three coat jobs and upon fine jobs of decoration is well worth what little it costs.

Next month we will consider other methods of wall treatment, as well as ceilings and woodwork. I hope that I shall be able to help you in your wall problems and that I have impressed upon you the necessity for a right background so that costly mistakes and experiments are avoided.

# Happenings

*By Annie Wells Cannon*

SEARCH under the snow for the first violet, scatter crumbs on the ground for the red breasted robin if you would know the thrill of spring's awakening. Then with the lark sing a joyous song.

MRS. MARY PRIESTLY of St. Pierce, Fla., is City Manager, while Mrs. Eloise Brown of Charlotte, N. C., holds the position of sergeant of police.

RHEA CLYMAN has been expelled from Russia because of a series of articles in London papers.

EDITH WHARTON'S novel, "The Gods Arrive," is one of the most popular of the new books.

DR. EMMA M. DENKENGER'S "Elizabeth and Leicester," is just published by Bretanos.

RIO DE JANEIRO is the latest country to grant suffrage to women.

FLORENCE KELLY, famed humanitarian and social reformer, died recently in Philadelphia.

CORWIN, Ohio, has a woman mayor and all city jobs filled by women. That they all received a second term would indicate efficiency in office.

MRS. LOUISE Y. ROBISON and Mrs. Ruth May Fox of Utah, presidents of two of the largest organizations affiliated with the National Council of Women have joined forces with the Woman's Union for Law Enforcement in the effort to prevent any legislation either state or national that would weaken or repeal the 18th Amendment.

ALICE STONE BLACKWELL, daughter of the pioneer suffragist, Lucy Stone, writes, "From the sewing circle to the President's Cabinet in 100 years, may sound like a dream but it is the probable achievement of the American woman."

THE National League of Women Voters in a recent survey has found 87,506 women have held Federal executive office in the last twelve years. The greatest surprise is the number of women in the foreign service as they are well represented both in the diplomatic and consular service.

PROFESSOR ELIZABETH BAKER of the department of economics at Columbia University suggests the establishment of a tempo of new machine installations so that the complimentary social and economic changes may be made at the same pace.

MISS JOAN PAGE and Audrey Sale-Barker, English aviatrices, found a new use for the lipstick when they crashed in a dense African jungle. With the crimson stick they wrote a note and sent it by a Masao herdsman to a village for aid.

LADY BAILY and Amy Johnson Mollison were both reported lost while on flight towards Cape Town. These daring English women kept the officials of two continents in a state of anxiety for several days.

SARAH TEASDALE, the poet, is dead but always will she live for those who love the melody of her rhythmic verse.

MISS ELIZABETH MARBURY died recently and because of her high talents and useful life one of the most noteworthy funerals ever held in New York was held for her, attended by state and city officials, writers, actors and other professionals and yet she counted her life a failure for she had often said, "The only real success for woman is to marry, have children and a home."

EDITH SITWELL has just published a delightful novel called "Bath" in which she depicts in a most entertaining and delightful way the social glory of that delightful watering place of England in the 18th Century.

ROSA PONSELL is going to her mother's native land to sing at the great music festival in Florence, Italy. While there she is to be presented to Mussolini.

CORNELIA OTIS SKINNER, Ruth Draper and Dorothy Sands are three of the foremost women who are bringing back the classic drama in a form of monologue. This idea of the one woman theatre has cast a spell on lovers of dramatic art and the theatres where they play are filled, night after night and week after week.

It is one of the marvels of this jazz age when three women have taken to themselves the whole field of the art called theatre.

# A Most Important Position

*By Rosannah C. Irvine*

HAVE you seen an athlete in training? Have you watched his muscles strain? Have you noticed how the tasks are made constantly more difficult? How accomplishing one strenuous feat, he is still not satisfied and strives for even greater results? How day by day he sets himself to harder work? And how day by day he gains skill and strength? He is willing to renounce pleasure, ease, comfort, leisure, society, everything that would be a handicap to his ambition. He does not implore his trainer, as people often pray to God, to make his work light, to give him comfortable, effortless drilling. He accepts his punishment and begs for more. He discovers early in the game the joy of achievement. His desire is to win even at the greatest of personal sacrifices. Sometimes he fails. He does not give up. He does not sulk and whine. He begins again and tries harder than ever. He takes on added hardship, greater handicaps, more rigid discipline. He glories in action, in effort, in struggle.

Spiritual achievement requires more stamina and greater sacrifice than the acquiring of physical prowess. It sometimes happens that one is endowed with the rare quality which characterized the Savior,—the ability to love others better than self. Flashing through the crowded pages of history like brilliant meteors at night they fill the soul of the onlooker with awe and wonder.

Today the eyes of the world are turned toward India and the little, invincible Mahatma Gandi. A hunger strike to the death is not glamorous and romantic. One may disagree with the policy of the Mahatma. No one doubts the sincerity of his sacrifice. One may question his wisdom. No one questions his motive. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."

Another East Indian of much earlier date, five centuries before the birth of our Lord, was Gautama, the founder of Buddhism. Wealth, position, and power failed to blind him to the suffering of his fellow men. His faithful attendant tried to pacify him. "Such is life" he said. "We live and suffer and then we die." The East Indian philosophy is that to attain perfection it is necessary to scourge the body. The greater the pain and self sacrifice one endures the sooner one reaches the blessed state of Nirvana, a condition corresponding to our Heaven. Imbued with this spirit of asceticism Gautama renounced everything worldly. By acquiring control of his appetites and passions he gained spiritual power. Like our Savior he was tempted. Like the Christ he resisted temptations. The creed he taught and practiced was similar to the Gospel of Jesus. Unfortunately it has been distorted and mutilated until it bears little resemblance to his original teaching.

Grace Darling, the young daughter of a lighthouse keeper, saw a ship wreck in a wild sea. Through her spy glass in the early dawn she could distinguish people clinging to masts and spars. She begged her father to try to save them. To him it seemed a futile effort. He felt sure that it would be a useless sacrifice of their own lives. They could never reach the sufferers. Finally,

however, her pleading won his consent. He and she ventured out in a little frail boat on the tumultuous ocean. By superhuman effort and the blessing of God they made three trips and rescued nine people from death.

At this distant date the life of Joan of Arc is enveloped in an aura of enchantment and romance that grows with the years. She loved her country and her people better than she loved her own life. There must have been real inspiration in her dreams and the voices that she heard to have sustained her through her many trials and on the funeral pyre. Courageously and uncomplainingly she died. Without bitterness toward those who had caused her death, without loss of faith in the God whom she adored, she gazed heavenward with a prayer on her lips as the cruel flames devoured her.

Father Damien, a Catholic priest, went to the Sandwich Islands in the middle of the last century to ease the suffering of the outcasts in the leper colony. He fell a victim to the terrible disease himself and died in his noble effort to save others.

One cannot contemplate the lives of such characters without being spurred into a new determination to do likewise. To read the histories of great people is thrilling. To emulate their example is wonderful. How would we act if we could visualize the Savior at our side in the flesh, gazing at us with His all seeing eyes, listening to our words, being cognizant of our most secret thoughts? How many hasty words would remain unspoken! How many unkind thoughts would perish before they were formed! We cannot but believe that our lives are an open book before Him. The thought too often fails to impress us. We formerly had the idea that in the last judgment we would be confronted with a written record of our deeds in this life. An account kept by an ever present, vigilant recording angel. In these modern times when the radio, television, and other marvels are becoming so common as to no longer be regarded as miraculous, we feel that perhaps our lives may unfold before us much as a moving picture is shown upon the screen. Possibly we will need no greater punishment for our misdeeds.

The Visiting Teachers have the greatest opportunity of any group in the world to fulfill the admonition of Jesus. These righteous women are in a peculiarly strategic position. They are the contact arm of the organization. They visit the widow and the fatherless. They can carry comfort and solace to the distressed. They can inspire and bless those whom they meet. If all these sisters are really filled with the spirit of Christ consider the quality of their work! Contemplate the results! If they can actually feel Jesus at their side as a companion on their visits what an inspiration it must be to fulfill His divine will! Jesus was so charged with the spirit of God that a woman who had been ailing for twelve years merely touched the hem of His garment and was instantly healed. Every member of His church is entitled to a degree of that same spirit. The most impressive words in the ritual of the church are those pronounced in the confirmation: "Receive ye the Holy Ghost." It is at once a promise and a command. It is the thing above all things that we should remember. If every Visiting Teacher has her full share of the Holy Ghost what peace, contentment, faith, power to face life courageously will surely inspire the hearts of those whom she visits!

A gardener once gave this advice

to an inquiring friend, "Plant so many flowers that there will be no room for weeds." A mind overflowing with sweet thoughts will be free from vicious ones. Kindness, sympathy, and love will displace envy, selfishness, and intolerance. Every person must be his own gardener. No one can get inside of another's mind and rid it of weeds and rubbish. A friend may admonish, advise and exhort; but every person must do his own cultivating and weeding.

As an organization we are great visitors. Practically every Relief Society member is at some time in her life a Visiting Teacher. Many hours are spent in this gracious service. However, in all our visiting there is one person who is too often neglected,—Self. How often do you sit down and have a confidential chat with yourself? Are you well acquainted with that most important person yourself? You are really worth knowing. Did it ever occur to you to have a heart to heart talk with yourself? Have you learned to admit your faults to yourself? Have you tried giving yourself advice? If you learn to know and appreciate yourself you will be surprised to discover what a delightful and companionable creature you can be. You are the one person in the world of whom you never tire. You can become cordially good friends with yourself. You can be perfectly frank without giving offense. You can call attention to your good points and abilities without being considered a flatterer. You can be on such intimate terms with yourself that you can without fear or favor tear down, build up, change, re-construct, review the mistakes of the day, and make new resolutions for the future. You are your very best friend. You can be honest and severe. You can be sympathetic and understanding. In analyzing yourself you will find many capabilities and excellent qualities that you had not suspected you possessed. The combination of yourself for and against yourself is a remarkable thing. These visits should be frequent. They can be made very delightful as well as profitable. Learn to visit yourself and you will never be lonesome or bored. And being good friends with yourself will make for friendship toward others and for appreciation of their abilities, handicaps, trials and efforts.

Twenty thousand cheerful, kind, saintly women carrying peace and comfort and courage to the downhearted and unfortunate will do much to lighten the gloom of the present world condition. We are experiencing an era of unusual hardship. Can we make it a blessing? Can we accept the trial of poverty and discomfort as a beautiful experience? Can we consider it a test of strength? Can we develop spiritually through strain and effort? Adversity is a wonderful teacher. Adversity makes for strength. If at the end of the day we are not stronger, more capable, more patient and Christlike; if at the end of the day the world is not better and happier for our having lived, then that day we have lived in vain.

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Big Sister: "And did you let little Tommy play with your sled half of the time?"
Johnnie: "Oh, yes, we divided up—didn't we, Tommy? You see, he played with it going up hill, and I played with it going down!"

# A Teacher's Visit in Early Days

*By Edna May Irvine*

CHARACTERS: Dicey Brown and Mary Ann Williams, Relief Society teachers, Sarah Jane, housewife, and her mother, Sister Richards.

SCENE: An old-fashioned combination kitchen and dining room. Dining table prepared for ironing, water bucket and dipper on bench or stand, old chairs, homemade rugs, etc.

As curtain rises, Sarah Jane is discovered ironing and her mother is seated, sewing carpet rags.

Sarah Jane: My, it's hot ironing.

Mother: It ud be a lot worse if the stove wasn't in the shanty.

Sarah Jane: Yes, it would, but it makes a lot of extra steps and the irons cool off while I'm carrying them in.

Mother (preparing to rise): Let me change you off for a while.

Sarah Jane: No, you sit still. I'm getting along all right. I'm thankful you're able to knit and mend and sew rags again, and I do want to get that carpet done so I can have a quilting in the Fall.

Mother: Yes, we must get it finished before then.

Sarah Jane: I think you'd better have a little sage tea, Mother, your color sin't very good yet. I'll get you some. (Sarah Jane gets tea either from cupboard or shanty.) I must remember to have the children bring in some more sage, too. (Sarah Jane exits to change iron; returns presently with fresh iron and a copy of the "Woman's Exponent.")

Mother: The News hasn't come already, has it?

Sarah Jane: No, this is the "Woman's Exponent." Sam's just come from the Post Office. Says he saw Dicey Brown and Mary Ann Williams out gathering for the Relief Society. They'll be coming here pretty soon. Wonder what I'll give 'em? Guess I can spare a pound of butter, though the cow getting bloated has run me kinda short.

Mother: Yes, I think we can spare some butter even if we have to go a little short ourselves. There's no blessing without sacrifice, you know. Give them a piece of that calico you got to make me a dress. It will be nice for a sunbonnet for some poor soul.

Sarah Jane: If I do I'll have to leave one ruffle off your dress, but that ud be one less to iron so 'twould be a double blessing.

Mother (reading paper): Here's another poem by Eliza R. Snow. She is a wonderful woman. (Reads poem.)

Sarah Jane: That is lovely. It's a good thing we have writers to relieve the monotony of our busy lives. I'll bet this is Dicey and Mary Ann now.

Dicey (calling and knocking): Anyboy home?

Mother and Sarah Jane: Yes, come right in.

(The two women enter each carrying a large market basket well filled. Greetings are exchanged, chairs placed, etc.)

Sarah Jane: You are certainly loaded today.

Mary Ann: Aren't we though? Si Hibberd said he'd give us a load of hay if we'd take it with us.

Dicey: You're sewing carpet rags for a change, Sister Richards.

Mother: For a change! Seems like I'll never be through sewing carpet rags.

Dicey: Never's a long time, Sister Richards. Do you think you'll have to make rag carpets for the golden stairs?

Mother: Maybe I will. I'd probably be better at it than I would at playing a harp, anyway.

Mary Ann: I'm going to get a

drink. Won't you have one Dicey?

Dicey: Guess I will. We've had one everywhere we've been.

Mother: Sarah Jane will give you some sage tea if you'd rather have it for a change. She just made me take some.

Sarah Jane: I guess that water is warm. It's been drawn quite a while. Sam's always wanting me to put ice in it, but I just can't bear to put ice off that slewey old pond, in the water.

Mary Ann: I don't believe it's healthy, either. Tom Jones says a man was telling him of a new kind of well. They drive pipes in the ground and the water spurts out. Tom says he believes we'll soon all be having them.

Sarah Jane: Wouldn't that be wonderful. I'm so afraid of these open wells with children about. And it is hard work drawing water, especially on wash days.

Dicey: And then I guess the waste water would run onto the garden so's we wouldn't have to irrigate. That sounds too good to be true.

Sarah Jane: To change the subject, what did you do at meeting last month? It seems an age since I was there.

Mary Ann: Oh, that's right, you weren't there, were you?

Sarah Jane: No, with mother not feeling well and fruit to dry, I just couldn't get away.

Mary Ann: Well, we sewed rags, as usual, bore testimonies, distributed donations.

Dicey: And don't you remember? Sister Simpson predicted that the time would come when we'd hold meetings every week.

Sarah Jane: Every week! How ridiculous! How could us busy mothers ever find time to go to meetings every week?

Mother: Why, we couldn't get enough rags to keep busy every week.

Mary Ann: Well, I wouldn't mind going to meeting for a couple of hours every week if that would do away with so much sitting up nights. Many a night I sew till nearly morning, making burying clothes and such.

Sarah Jane: I don't see how holding meetings every week would do away with that. You can't make folks burying clothes before they die.

Dicey: Or if it would do away with sitting up with the dead. I was all done up last week from sitting up two nights with that little Smith baby. Some folks thought it was diphtheria and everybody was afraid to go, so I was all alone. And with this hot spell, it just kept me busy putting fresh ice on the little thing. And I couldn't keep a door or window open for fear I'd drop off to sleep and the cat would come in. I never put in two such nights.

Mother: That's real Relief Society work, sisters.

Mary Ann: We must be going, Dicey. I've got to churn when I get home. I'm going up to the tithing office tomorrow and I want to take some nice fresh butter.

Dicey: Yes, and I've got an old hen coming off today. It's late but she was crazy to set. She'll trample the chicks if I don't take care.

Sarah Jane: I'll get my donation. (Exits and returns with calico) Mother wanted to give this and I'll give some butter. Why don't you leave one of your baskets and when the girls come home they'll bring it over for you.

Mary Ann: That is a good idea. Then we can both carry this one and it won't be hard.

Dicey: Well, we're glad you are well again Sister Richards, and hope you and Sarah Jane will both be able to come to meeting next month.

They shake hands all around.

Curtain.

# HAPPY BIRTHDAY!

*By Lucy Rose Middleton*

MARCH 17, the day on which the Relief Society was organized, is celebrated throughout the church. The type of entertainment probably varies with each ward. Programs which review the history and progress of the organization together with appropriate music and refreshments constitute, perhaps, the most common way of observing this day.

A novelty to add interest and color to the occasion would be to serve a dinner at twelve tables, each one representing one of the months of the year. The guests may be seated at the tables corresponding to the months of their birth. Seasonal devices for designating the tables offer an opportunity for originality. As a suggestion, the January table can be decorated to represent the New Year, using bells as a central idea. February is an easy month to indicate for there are hearts, valentines, cherries, or hatchets from which to choose. The March table may be made to hold the center of the stage, the centerpiece signifying any phase of the Relief Society. I suggest a large birthday cake, dotted with candles and the numerals 1842-1933 scrolled in frosting. The oldest members may be seated at this table, if you wish to deviate some from the general scheme, or individuals might be dressed to represent the seven women who have been presidents of the organization. Easter flowers or the Easter basket can be used for the month of April. Since we have a wealth of flowers in May, they would make a lovely centerpiece. June is the month for brides, July is dedicated to the observance of two important holidays—one dealing with the birth of our country and the other with the birth of our state. Flags or covered wagons are true emblems of those days. In August our summer flowers are at their best or one might develop the idea of vacation at the seaside or mountain resorts. The September school bells ring back memories of slates, hickory sticks, and the little red school house, and offer a ready material for the table decorations. Hallowe'en devices and the horn of plenty symbolize October and November, and, of course, December cannot better be typified than by a tinselled Christmas tree or a red nosed Santa Claus.

A menu should be selected which is both easy to prepare and to serve. If a hot dinner is desired, the following is suggested:

Individual chicken, veal or beef pies
Potatoes Gravy
Vegetable or Fruit Salad
Relishes—water cress, radishes, pickles
Ice cream Cake

If it is more convenient to serve a cold dinner this will suit the occasion:

Chicken or Veal Loaf
Potato Salad
Rolls Butter
Relishes
Ice cream Cake
Hot chocolate or a fruit punch are suitable drinks.

Individual Chicken Pies

Cover the fowl with boiling water and cook slowly until tender, adding salt and pepper when half cooked. Remove the bones and cut the chicken in cubes. Thicken the stock with a flour and water mixture. A rather thick gravy is necessary. Season to taste with salt and pepper. Roll out a plain pastry and line individual pie plates. Fill with the chicken and gravy and cover as for a fruit pie. Bake in a hot oven until the crust is well browned. Extra gravy should be made to pour over the pies when they are served.

If the small pie plates are not available, roll out the pastry and cut in diamond shapes, large enough for individual pies. Put filling on half of pastry and fold over. Avoid too much liquid. Wet the edges and press well together to keep gravy from running out. A few incisions must be made in the top crust as an outlet for steam. Bake in a hot oven until well browned and serve with chicken gravy.

Individual Beef or Veal Pies

1 to 2 cups of beef or veal cut in cubes, (cooked or uncooked)
3 cups boiling water
½ onion
1 cup potatoes, cut in cubes
2 small carrots
Salt and pepper

Cover the meat with boiling water, and cook until tender. Add onion 20 minutes before it is done, then remove. Add vegetables, which have been parboiled 10 minutes. Dilute if necessary. Thicken with a flour and water mixture. Season to taste. Use the individual pie plates or the diamond shaped pastry and continue as for chicken pies. Serve hot with additional gravy.

Chicken Loaf

4 pound fowl
2 quarts cold water
4 slices carrot
1 onion, stuck with 8 cloves
2 stalks celery
Bit of bay leaf
½ teaspoon peppercorns
1 tablespoon salt
1 tablespoon granulated gelatine soaked in
1 teaspoon cold water
Salt, pepper, celery salt
Lemon juice and onion juice

Cover fowl with water, add carrot, onion, celery, bay leaf, peppercorns, and salt. Bring quickly to the boiling point and simmer until meat is tender. Chop meat finely. Reduce stock to ¾ cup, cool, remove fat, reheat and add soaked gelatine. Add to meat and season. Pack solidly in buttered loaf tin. Chill and slice.

Note: The recipe for veal loaf was given in the December Relief Society Magazine.

Vegetable Salad

1 cup wesson oil
1/3 cup vinegar
1½ teaspoon salt
¼ teaspoon pepper
1 can string beans
1 can peas
Celery
Radishes
Cucumbers
Green onions

Mayonnaise dressing

Mix oil, vinegar and juice from string beans together and pour over peas, beans, and the onions, radishes and cucumbers which have been cut in small pieces. (Do not use the juice from the peas).

Let this mixture stand in a cold place for an hour or so, then pour off juice and add the finely cut

celery. Place on a lettuce leaf and top with mayonnaise dressing. Decorate with paprika.

### Jellied Fruit Salad

1 package of lemon jell-o
1 pint boiling water
½ cup each of the following canned fruits: peaches, pears, apricots, and pineapple

Dissolve the jell-o in the boiling water. Let stand until it begins to set; then add the fruit, cut in pieces. When it is thoroughly set, cut in squares or rounds and place on a lettuce leaf. Top with mayonnaise dressing and a maraschino cherry.

### Potato Salad

1½ cups cooked potato cubes
3 hard-cooked eggs, finely chopped
1½ tablespoons chopped pimentos
2 small slices of onion, chopped fine
Boiled dressing.

Mix potatoes, eggs, pimentos and onions with the dressing. Serve on a lettuce leaf or on bed of water cress. Top with chopped parsley, or slice of egg.

### Chocolate Cake

Dark batter:
1 egg
½ cup light brown sugar
1 cup grated chocolate
½ cup milk
1 teaspoon vanilla

Beat the egg slightly, add sugar, milk, and chocolate. Cook over hot water until the mixture is thick and smooth. Stir often. Let cool, then add vanilla. This mixture can be cooling while the cake batter is being made.

Cake batter:
½ cup butter
1 cup light brown sugar
2 eggs
1 cup milk
2 cups flour
½ teaspoon baking powder
1 teaspoon soda, dissolved in 2 tablespoons boiling water.

Cream the butter well then add the sugar. When well blended add egg yolks well beaten. Mix the baking powder with the flour and add alternately with the milk. Add the dark batter, and then fold in the well beaten egg whites. Lastly, dissolve the soda in the boiling water and add to the batter. Pour out in well buttered layer tins and bake in a moderately hot oven (350 degrees) for forty minutes or until the cake pulls from the sides.

### Standard Plain Cake

½ cup butter
1 cup sugar
2 eggs
2/3 cup milk
1 teaspoon vanilla
2 cups flour
4 teaspoons baking powder
½ teaspoon salt

Cream butter, add half of sugar gradually, and beat until light. Add remaining sugar to well beaten egg yolks. Combine mixtures. Mix and sift flour, baking powder, and salt and add alternately with milk to first mixture. Beat thoroughly, add vanilla, and fold in egg whites beaten until stiff. Bake in buttered layer-cake pans 25-30 minutes in moderately hot oven (375 degrees F.)

### Vanilla Ice Cream

2 cups scalded milk
1 tablespoon flour
1 cup sugar
1 egg or 2 egg yolks slightly beaten
¼ teaspoon salt
1 teaspoon vanilla
1 quart thin cream

Mix flour, sugar and salt, add egg slightly beaten, and milk gradually; cook over hot water for 10 minutes, stirring constantly at first; should the custard have a curdled appearance, it will disappear in freezing. When cool, add cream and flavoring. Strain and freeze.

If a chocolate flavor is desired, heat 2 squares of unsweetened chocolate and ¼ cup sugar with the milk.

# A Wrong and Right Way

*By Heloise Merkley*

Brief playlet illustrating two ways of Relief Society Teaching.

*Characters*:

Announcer.
Two Relief Society Teachers.
Hostess.

*Properties*:

*Relief Society Magazines,* August, 1932.
Teachers' Report Book and Pencil.
Clock, for Announcer.

May be presented without any stage or curtains. If a stage is available the Announcer may be omitted from the cast and the curtains drawn to indicate the passing of time.

PART I

*Announcer.* Dear Relief Society Teachers: In presenting this little skit today we are asking you to use your eyelids for the curtains, your imaginations for the stage setting, and your own logic to tell which is the right and which the wrong way of doing your work as Visiting Relief Society Teachers. Our clock will tell you how fast the time is supposed to pass, as we must be very brief. Everyone please close your eyes until I say "Curtain." (She sets the clock at 2 o'clock, the Hostess takes her place, pantomiming sewing on the sewing machine, and the Two Teachers place themselves ready to enter.) "Curtain." All eyes open. (Announcer sits quietly, holding clock.)

*First Teacher* (Knocking as though at door, to second Teacher Aside): I almost hope she isn't home. We've been so slow getting around today.

*Second Teacher*: She is, though. I can hear the sewing machine.

*Hostess*: Oh, dear, another interruption! Well, if it's somebody selling something, I think I'll just shut the door in his face. (Going to meet Teachers, pantomiming opening of door.) Oh, how do you do! Do come in. I know you're the Relief Society Teachers, and I'm glad to see you.

*Second Teacher*: Yes, we carry our label with us! (Laughingly showing the Magazine and Teachers' Report Book.) And I guess if it wasn't for Relief Society Teaching, I never would get to visit any of my neighbors. I tell Jim I'm so busy lately I never know which way to turn next.

*Hostess*: We're all busy, I guess, what with school just starting and everybody so hard hit by this depression and trying to make ends meet somehow or other. Do sit down! (All sit.)

*First Teacher*: And what a relief it is to have school started again. I thought I'd lose my mind those last two weeks, between children finding new things to quarrel about and all the work I had piled up to do. And I'd no more than get settled down to a job when there'd be another quarrel to settle and then have to get back to it with nerves all upset.

*Hostess*: Isn't it the limit the way the Old Nick just seems to get into the youngsters the last week or two before school starts? And it seems worse this year than ever. I believe they hear us worry about this depression till they get to worrying, too. I'm glad to have somebody come to see me who has something else to talk about.

*First Teacher* (Glancing at open Magazine): We have such a wonderful subject this year, too. It's so full of inspiration.

*Second Teacher*: I feel that way, too. I'm so sick of hearing people tell how we're all apt to starve together if things keep on the way they are going now. I just hate the word depression.

*Hostess* (To First Teacher): What did you say the subject was?

*Second Teacher*: That poor little Mrs. Hansen was talking with me this morning. Didn't you know they were back? They just seem to get lower down the scale every year, but no matter where they go for the summer, they always come back to our ward for the winter. I tell Jim they just take advantage of our Relief Society President. They know she and the Bishop are so soft hearted they'll give out of their own pockets themselves if the organization doesn't have any money.

*First Teacher*: Our subject for this year is—

*Second Teacher*: And he's completely laid up with rheumatism or a stretched ankle tendon or something. So there's all that family with nobody to earn a cent except the mother and the oldest girl. And with this depression on, I'm sure I don't know how they'll be able to make it. She was telling me this morning, she'd be delighted to do housework for fifty cents a day. She was trying to beg or borrow some old chairs. They had to sell their furniture when they left in order to get out of the valley, and so far she's hardly been able to rake anything together.

*First Teacher*: Our subject for—

*Hostess*: It certainly is a shame when you see people trying to get along with no resources or anything, and just right down to nothing.

*Second Teacher*: I guess about the main thing that's the matter with him is that he's suffering from ingrown laziness. Some people make me tired. He's just like that lazy Bill Simms, only he's older so maybe there is something the matter with him.

*Hostess*: I heard Bill had gone with his wife to her people in California. We won't have *them* on our hands this winter again, will we?

*Second Teacher*: Oh, no, I guess not! They're back again with the two babies. You know I just don't have any patience with Bill's wife. Even if she is only a kid, she ought to have sense enough to know that shiftless fellow never will get anywhere in this world and stay with her father before Bill starves them all to death.

*First Teacher*: I saw her and the babies yesterday and they all looked well-fed enough. I thought Bill must be working from their looks.

*Second Teacher*: Oh, you needn't worry. Bill and a job just don't stick together. They say when she went out to her folks last spring she told Bill she was through with him and he told her to get out and stay out. But it wasn't a week till he followed her. Her father rustled him a job, too, and he stuck it out for a month or so. But when he quit or got fired, they say her father told her he was willing to take care of her and the children but he wouldn't have Bill hanging around—she could take her choice. So here they are back again and the ward can worry about feeding them all winter. He'll manage to get money for cigarettes, but he won't be able to buy food for them. They are well fed now, I guess, after being with her folks three months or so but it won't take long before they'll be as thin and pale as ever.

*Hostess*: What if my husband should lose his job, and us with our

brood of four? Our home isn't entirely paid for yet, and it wouldn't be many months till we'd be on the ward too!

*Second Teacher*: Oh, no, you wouldn't! You'd find something someway. Your man is an entirely different caliber from that shiftless Bill! He never would hold a job two months straight when we were on the very crest of prosperity! You can't tell me the best workers in the world will let their families starve. Any of us might be hit by hard luck once in a while, but some just lie around and coax hard luck to come and stay with them. We'll come out of this depression one of these days, and the ones that want to work will soon pick up what they have lost in the last year or two. But Bill Simms will still be wondering why the world don't pay him the living it owes him. And that poor little fool of a wife sticking to him when her father would take good care of her and her children.

*Hostess*: Maybe he'll have the privilege yet. She might decide that Bill isn't worth sticking to. And still, you can't help sort of admiring her loyalty. I guess she thinks he's as wonderful as we think our men are.

*Second Teacher*: Maybe she'll still stick when she doesn't think he's any more wonderful than we think our men are—just because he's her man. I always did say us women didn't have a lick of sense once we picked out a man to stick to (her voice grows lower, almost indistinguishable.)

*Announcer* (Stands up and slowly turns hands of clock to indicate the passing of an hour as she speaks while Second Teacher's voice grows softer) We ask you now to imagine the rest of their conversation for the hour we show you by the clock to have passed. And now we finish this part. (Announcer sits and Second Teacher's voice grows louder).

*First Teacher*: Goodness: Look what time it is! My children will be home from school and there's no telling what mischief they'll be up to if I'm not there. We must go. And here we haven't touched on the lesson at all!

*Hostess*: You can stay long enough for that, can't you?

*Second Teacher*: Oh, no! I never realized it was so late. But we've had a wonderful visit anyhow. We'll give both lessons next time. You never do come to see me. Do drop in sometime.

*Hostess*: I will. And you call again, both of you. Good-day! (Exit the Teachers). My word! The whole afternoon gone and nothing accomplished!

*Announcer* (Turning hands of clock back to 2 o'clock): And now you close your eyes and imagine that the curtain has dropped. Imagine also that what you have seen has never been presented, while we go back to the beginning and do it all over differently. Once again, "Curtain." All eyes open. (Hostess is again seated pantomiming the running of a sewing machine, and the Two Teachers ready to call upon her.)

*First Teacher* (Knocking as though at door, to Second Teacher, aside): I almost hope she isn't home. We've been so slow getting around today.

*Second Teacher*: She is, though. I can hear the sewing machine.

*Hostess*: Oh dear, another interruption! Well, if it's somebody selling something, I think I'll just shut the door in his face. (Going to meet Teachers, pantomiming opening of door.) How do you do! Come in. I know you're the Relief Society

Teachers, and I'm so glad to see you.

*Second Teacher*: Yes, we carry our label with us! (Laughingly showing the Magazine and Teacher's Report Book.) And I guess if it wasn't for Relief Society Teaching, I never would get to visit any of my neighbors. I tell Jim I'm so busy lately I never know which way to turn next.

*Hostess*: We're all pretty busy, I guess, what with school just starting and everybody so hard hit by this depression and trying to make ends meet somehow or other. Sit down! (All sit.)

*First Teacher*: And what a relief it is to have school started again. I vow I thought I'd lose my mind those last two weeks, between children finding new things to quarrel about and all the work I had piled up to do. And I'd no more than get settled down to a job when there'd be another quarrel to settle and I'd get back to my work with nerves all upset.

*Hostess*: Isn't it the limit the way the Old Nick just seems to get into the youngsters the last week or two before school starts? And it seems worse this year than ever. I believe they hear us worry about this depression till they get to worrying, too. I'm glad to have somebody come to see me who has something else to talk about.

*First Teacher* (Glancing at open Magazine): We have such a wonderful subject this year, too. It's so full of inspiration.

*Second Teacher*: I feel that way, too. I'm so sick of hearing people tell how we're all apt to starve together if things keep on the way they are going now. I just hate the word depression. That poor little Mrs.—

*Hostess* (To First Teacher): What did you say the subject was?

*First Teacher*: "The Beatitudes." You know, they tell us that the Sermon on The Mount is the greatest sermon that has ever been preached and preserved in literature. I love to read it over and imagine all those people gathered on the beautiful mountain, away up above the lovely Sea of Galilee, sitting about listening to the Master they had learned to love because he had healed so many of them and was so kind.

*Second Teacher*: The lesson says he would be sitting, too,because that was the custom among the Jews. You know, I think it would seem more intimate and friendly somehow than the way we always have people stand up to preach to us. When I teach a class of children, I love to sit with them gathered up all around me. It seems like we can get so much closer that way than with one standing while the rest sit.

*Hostess*: More like a father or mother with their children, isn't it? I didn't know that about Jesus sitting down to preach. I do like the idea, too. I'll remember that.

*First Teacher*: And the loveliest part of his great sermon that the world considers such a literary masterpiece—the very heart of it all—is the few verses that have been called the "Beatitudes."

*Hostess*: "Beatitude?" Just what does that word men, anyhow? I've always thought it had such a nice sound and I've been going to look it up in the dictionary, only I never could think of it when I had time.

*First Teacher*: Our lesson tells us that it means "Blessed." I looked it up in the dictionary yesterday when I was studying the lesson and it gave "Blessedness" as the first meaning and then it gave "highest felicity," too. Somehow, it always carries the connotation of beauty, to my mind. Not only blessedness, but a beautiful blessedness. As though

to gain the qualities of mind and spirit that Christ names in His Beatitudes and make them part of our lives were, somehow, to gain an inner loveliness of life, a sweetness of character that we cannot get in any other way. When you read all these articles on "charm" in the magazines, it seems to me as though, after all they have said about thoughtfulness of others and kindness and so on giving personal charm, they might just as well go back to the Bible and quote the Beatitudes and tell us that if we wish to have the truest and deepest charm of all, we should live up to them.

*Hostess*: That is a lovely thought. I used to be able to recite all the Beatitudes when I was a child, but I have about forgotten them now.

*Second Teacher*: We are only supposed to consider the first one today. It is "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

*Hostess*: What a wonderful promise to the poor in spirit! That theirs is the Kingdom of Heaven!

*First Teacher*: I like the explanation given in the lesson today. It defines "poor in spirit" as being humble, teachable, eager to learn. Like the poor in this world's goods are always humble and hungry—so the poor in spirit are always humble in their own estimation and eager to gain spiritual food, so that whatever truth comes their way, they seize upon it and make it their own, a very part of their lives. Then if we think of joy and eternal progress which we hope for in the next world, we can see how the poor in spirit, those who are humble and teachable will someday have it for their own.

*Second Teacher*: One thing in this lesson puzzles me. It says here, "every syllable of it He had already written down in deeds." "He not only taught the Gospel, He was the Gospel" and then further down, it says, "They contain the heart of the Master's teachings and show His spirit and way of life. They furnish a true picture of the Man of Galilee, a sort of autobiography of His real life." It doesn't seem to me like Jesus would have been "poor in spirit" if He was the Son of God and knew so much more than all the rest of us put together. It seems to me that He would have been the "richest in spirit" of anybody.

*Hostess*: He was poor enough in this world's goods, we know that.

*First Teacher*: Well, by the time He preached the Sermon on the Mount and gave us all those wonderful rules for Blessedness, I guess we might say He was rich in spirit, and that He had already won the Kingdom of Heaven for Himself, in one sense. But consider when he was a child. The Bible tells us that He *grew* in grace and goodness. And when He was twelve, He talked in the temple with the doctors and asked and answered questions. He was *asking* and answering questions and they marveled at Him. Even as a man, when He entered upon His mission—look how humble and patient He always was about letting people ask Him questions and about listening to their side of a discussion first? Even when Satan tempted Him, He listened to what the Devil had to say with courtesy at least; and in every recorded argument in the New Testament, we find Him always willing to listen to the other person, no matter how wicked they were. And then, if we consider that God is still learning and progressing, as we must if we believe in the doctrine of eternal progress, isn't Jesus even now, as a member of the Godhead, "poor in spirit" in the sense of being humble in the face of truth and eternally teachable?

*Second Teacher*: Yes, it's a lesson to us not to take the attitude we sometimes feel like taking—that because we have the Gospel and so much more is given us than others have, we are better than they. Maybe some of us who think we have learned everything worth knowing just because we have grown up in the church, had better take an "about face" in our attitudes and begin being poor in spirit for a change.

*First Teacher*: Let's read the rest of the lesson together, and if you'll get us copies of the Book of Mormon, Doctrine and Covenants, and Bible, we might enjoy looking up these other references on the subject, that it gives at the end of the lesson. (Her voice grows soft as)

*Announcer* (Turning clock one-half hour ahead): Again we ask you to imagine the rest of their discussion for the half hour we show you by the clock to have passed. And now we finish this part of our playlet. (As she seats herself, the Teachers are bidding Hostess good-bye, all standing.)

*Hostess*: It seems like you've been here only a few minutes. I don't know when I've enjoyed a visit from Relief Society Teachers so much. I'm certainly going to try to be "poor in spirit" from now on. (Come again next month. I don't want to miss any of these lessons.

*Second Teacher*: We surely will. And you come to see us. Good-bye. (Exit.)

*Hostess*: Well, I feel all rested. I'm glad they came. I can get more done now, I believe, than if I hadn't been interrupted, I was getting so nervous and their visit was such an inspiration. (Sits down to sew.)

*Announcer*: And now we drop the imaginary "Curtain" for *The End.*

Note: Presented at the Relief Society Teacher's Convention of Maricopa Stake at Mesa, Arizona, September 25, 1932.

THE GUARDIAN OF THE DESERT

# Opportunity Makes a Masterpiece of Your Life

Radio Talk given over K S L Dec. 2, 1932

*By Elise B. Alder*

LIFE is a great and noble calling and not a mean commonplace existence to be shuffled through most any way." Real living is an art and must be gained by our own efforts. Our growth depends on straight thinking and a proper conception of the relative value of things. The art of living is a process of selections, eliminating the things not worth while, selecting the essentials, concentrating on spiritual and mental values. We are successes or failures, happy or miserable depending on the satisfactions we select and the relative values we put upon spiritual and material possessions. An unknown author gives us these words:

"Suposing today were your last day on earth
The last mile the journey you've trod
After all your struggles how much are you worth
How much can you take home to God?
Don't count as possessions your silver or gold
For tomorrow you leave those behind
And all that is yours to have and to hold
Are the blessings you've given mankind.

"Just what have you done as you journeyed along
That was really and truly worth while?
Do you think your good deeds would offset the wrong
Could you look o'er your life with a smile?
We are only supposing, but if it were real
And you invoiced your deeds since your birth
And you figured the "profits" you've made in life's deal
How much are you really worth?"

We must learn to appraise the durable satisfactions of life and to evaluate properly those unsatisfying prizes on which nearly all hearts have been set during the last few years. We had literally become slaves to the artificial things of life. Life was too complex. We must now turn to the simpler form of living, one in which there is less luxury and more stability. Our success is not measured by the wealth we accumulate, nor the speed we can travel, but by the quality of our intellectual and spiritual interests, and the effort we are putting forth to make other lives sweeter and more joyous.

The search for knowledge in and of itself brings a joy and satisfaction that no other activity can supply.

Wealth may take wings and fly away, but knowledge is an everlasting possession, and is a vital force. We do not think much of a person who is not wiser today than he was yesterday. Michael Pupin's mother said to him, "Knowledge, my boy, is the golden ladder over which we climb to Heaven, knowledge is the light which illuminates our path through this life and leads to a future life of everlasting glory."

We often hear people say, if we had only had an opportunity for education. Opportunity is knocking at our door.

When we stop to think of great men such as Shakespeare and Lincoln and others whose school education was limited who have given to the world master pieces in the Eng-

lish language we say with Longfellow,

"The heights that great men reached
and kept,
Were not attained by sudden
flight,
But they while their companions slept
Were toiling upward through the
night."

There is an Indian legend of a good spirit who, wishing to benefit a young princess, led her into a ripe and golden corn field. "See these ears of corn, my daughter; if thou wilt pluck these diligently, they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this cornfield, and can'st not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones farther on. But presently the stems grew thinner, the ears poorer; farther on they were blighted and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way. She regretted the loss of the golden ears she had overlooked. To each of us are golden opportunities offered; life speeds on to the goal from which there is no return; let us redeem the time, for fields are white to harvest. Confidence and belief in our own ability to achieve will speed our progress. Making life a masterpiece does not necessarily mean that one must engage in some high profession, some great special work or learned calling. All honest labor is dignified and ennobling. Many men have made masterpieces of their lives as cobblers and have lifted this occupation into dignity and respect. Multitudes of farmers are raising farming to the height of a grand profession by mixing brains and character with the soil and are making masterpieces of their lives and glorifying their work.

No matter what the occupation, though it be washing dishes or carrying a hod, one can always if he will—be a thoroughbred. One can look up, live up through every moment of the daily routine. The humblest occupation may be glorified by the spirit one puts into it. To find one's work is to find one's place in the world, and it is a good rule to endeavor hour by hour and week after week to learn to work and work hard for work is a character builder.

Charles E. Jefferson says: "Out of a man's work the Divine Voice ever comes. God set the first man to tending the garden and it was among the trees that the first conversation between man and his Creator occurred. Moses was a shepherd and it was while he was tending the sheep that he came to know that it was God's intention to make him a leader of men. David was also a shepherd, and it was in the sheepfold that the Divine Voice was first heard. The greatest of Hebrew law-givers and the greatest of Hebrew kings came to the throne through their daily occupations. It was while Gideon was threshing and Elisha was plowing and Amos was pruning the sycamore trees that the Lord became to them audible and they discovered what it was that Heaven would have them do."

We are heirs to all the culture of the past—and books and the radio bring us the culture of today. We are free to choose, our development and happiness depends on our choice. We must develop the power of straight honest thinking and in our cultured life we must also seek the truth.

# Notes to the Field

## Work and Display

WE are looking forward with pleasure to the Work display at our April Conference. We hope to have the stake presidents of every stake in the Church join with us in being both hostesses and guests. One of our desires is to have stake officers become better acquainted with each other and to talk over our successes and failures.

## A Message from Switzerland

PRESIDENT ROBISON has received a letter from Sister Laura W. Salzner, whose husband is presiding over the Swiss-German Mission. She reports that they have 15 districts in which conferences are held twice a year. Some districts are so far away from Basel that it is not possible to return between conferences and this keeps some away from Headquarters two or three weeks at a time. They employ the time in holding Missionary meetings and visiting the outlying branches during the week. When they have gone around the Mission they have traveled 2,570 miles.

She reports that on her first visit around the Mission, she gave Sister Robison's message of love and appreciation for the good work they are doing and expressions of happiness lighted up the faces of the women. They love their leaders, enjoy their work and the spirit of love and service is manifest among them.

Sister Salzner writes, "We have 1,100 Relief Society members enrolled in our 54 branches. Practically all have reported having held successful, well attended bazaars, and branch conferences during the past year, and are doing progressive work. It is a noticeable fact that wherever our sisters are working together with a spirit of love, unity and harmony, the branch also is in a spiritually healthy condition."

"The financial condition in Switzerland is much better than in Germany, due to unemployment there. During the past year the Swiss Relief Society organizations have gathered clothing and food stuff which has been sent to the organizations in Germany for distribution. The clothing has been cleaned, renovated and sent out postpaid and ready for use. A report of this activity has been sent in with the yearly report."

We are glad to learn that financial conditions in Switzerland are better than in some other places and we rejoice that the spirit of sisterhood prompts them to send supplies to those in need, even though they do not belong to the same nation. The Gospel does away with boundary lines and makes all who enter its fold feel close kinship.

"Our records," reports Sister Salzner, "show one-third more female than male members, and it is seldom that we find an entire family belonging to the Church. In fact the majority of the husbands of our Relief Society officers and members are not members of the Church. It is therefore often difficult for these good sisters to do all they would like to. We are often entertained in the homes of Relief Society Presidents, and have rejoiced to have more than one non-member husband say, "I have a good wife, she is happier, and is a better wife, and a better mother, since joining your Church and working in this organization."

We believe that every woman who joins the Church and who lives the

Gospel is transformed. She lives a more abundant life and all who come under her influence sense the change that has taken place in her.

## Over the Top

IT gives us great pleasure to call attention to the fact that the same two wards in the Ensign stake have gone over the top again in their Magazine Subscriptions.

| Ward | Membership | No. Magazines Taken | Ward President | Magazine Agent |
|---|---|---|---|---|
| *Ensign Stake* | | | | |
| 12-13th | 91 | 93 | Jennie B. Griffin | Alma Erickson |
| 20th | 111 | 115 | Vivian McConkie | Jean H. Betenson |

In times like the present this certainly indicates devotion to the cause and enthusiasm in the efforts for the Magazine.

## Our Conference

THE April Conference will cover two days. The first day will be devoted to meetings as follows:

10 a. m. Session for Stake Executive Officers only. Stake Board Members will not attend this session.

2 p. m. Department meetings for Stake Officers and Stake Board Members only.

I. Social Service Department for Stake Presidents and Stake Social Service aid, and other Stake Board Members.

II. Work and Business Department for Stake Counselors in charge of work and other Stake Board Members.

III. Choristers and Organists Dept. for Stake Choristers and Organists, and other Stake Board Members.

The second day of Conference will consist of 2 general sessions in the Tabernacle for Stake and Local Officers and the Public.

A unique feature of this conference will be the display of handwork from all the Stakes.

Lesson work will be left for the October Conference when class leaders will be given as much help as possible.

# Notes from the Field

*Southern States Mission*:

THE following is a very delightful report from Sister Grace E. Callis, president of the Relief Societies of the Southern States Mission: "Responding to desire for service, ten additional Relief Societies were organized in 1932, as shown by our report, which we are mailing today. Several of these Societies have a small membership, but the spirit in which the sisters work strengthens and fits them for every duty.

"The Social Service Department of the work is making many friends for the sisters among prominent women who are not members of the Church. The lessons on Literature are inspiring the women to desire book knowledge. One of the results of these lessons is shown by well directed efforts to introduce into the homes more refinement in home making that makes the home more attractive for the children and also for the parents. In other words, more pronounced educational atmosphere is surrounding families, thus environment is being improved.

"More and more the sisters are desiring and working for a better

outlook for their children. In one way especially is this desire being expressed, namely: the earnest efforts being put forth by the mothers to send their sons and daughters on missions. The spirit of sacrifice shown by parents, notably the mothers in providing for their missionary sons and daughters, is one of the most beautiful phases of Relief Society work in this mission.

"It is a high privilege for mothers and daughters to be enlisted in the Relief Society work, and we are blessed with the spirit of unity and the determination to show our gratitude unto God for this privilege by going about doing even as our Master did."

*Pioneer Stake*:

THE organization in this stake holds a rather unique place in the sisterhood of the Relief Society; the membership consisting almost entirely of women from the humbler walks of life, its principal activity is necessarily welfare work. To this task the officers and teachers have given unselfish and Christlike devotion. While pursuing mostly, the ways of benign charity, these fine women eagerly take alvantage of the many educational opportunities the Relief Society offers.

The accompanying picture of the four women who have served as Stake President—Mrs. Annie Wells Cannon, 1904-1920; Mrs. Mary A. Cutler, 1920-1927; Mrs. Lettie Taylor Cannon, 1927-1929; and the present president, Mrs. Edna T. Matson, 1929-1933, was taken shortly after the last Conference held in 1932. At all anniversaries and conferences these four presidents aim to be present, and unite their efforts in promoting the work in the stake. They never lose interest in the welfare of this devoted group of women.

Pioneer stake, true to its name, has been foremost in many of the activities of the organization. It had and designed the first emergency cabinet, according to present standards, to dispense clothing and hospital supplies to the poor. It also claims to have had the first circulating library to help the members in the preparation of the lessons.

Lettie T. Cannon, Edna T. Matson, Annie Wells Cannon, Mary A. Cutler

PAGEANT, ETERNAL WOMANHOOD

*Juab Stake*:

THIS picture is of the Nephi Ward sisters who took part in the pageant 'Eternal Womanhood.' This pageant portrays the admirable attributes of the ideal woman, and was successfully given in each of the wards of the Juab Stake at the Ward Conferences during the past year. So much interest and enthusiasm was created that the Stake Board has planned that a pageant be given in each ward during this present year. 'The Teachers' Message' with the Beatitudes as the theme, will be given by the wards at this year's conferences."

*Wasatch Stake*:

THE General Board of Relief Society was shocked and grieved to hear the sad tidings from the Wasatch Stake, that Mrs. Emma J. Carlile, Second Counselor in the Relief Society Stake Presidency, had passed away on January 7, 1933. Sister Carlile was a particularly charming and efficient member of the organization, and in the words of the Stake President, "everyone who had come in contact with her, loved her, and there is a deep gloom over the stake. Our Relief Society women admired her charming personality, sunny disposition and the efficient service she rendered among the women. Her kindness for the sick and aged will never be forgotten. While her talent was of the kind that found expression in every walk of life, her special responsibility on the Relief Society board was the supervision of the music and the class work. In this she evinced most exceptional leadership. At her funeral the choristers and organists from all the wards furnished the music. Everything which human skill and great faith could do was in evidence in her illness, but we must all feel that 'the Lord doeth all things well,' and be reconciled."

The General Board extends sincere condolence to Sister Carlile's family, and to the stake Relief Society officers among whom she labored.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

*Motto—Charity Never Faileth*

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RELIEF SOCIETY MAGAZINE

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VOL. XX MARCH, 1933 No. 3

# EDITORIAL

## Our Birthday

IT is a fitting thing to remember and mark anniversaries by some special gathering or celebration. There is great value in observing birthdays and wedding days. There is even greater virtue in celebrating the natal days of organizations and of nations. What they stand for is brought to memory. Their past achievements are recounted and people are inspired to put forth greater effort to make their future more resplendent. We hope each organization will have a most successful birthday celebration.

## Growth of the Relief Society

WE often praise but more often do we think with wonder of the devotion to this great relief society work of our officers and members. We are delighted with their accomplishments. The lessons are presented in a most effective way, the visiting teachers faithfully go from home to home carrying the spirit of peace and good will, the unique entertainments given especially on March 17, are most enjoyable and show the skill and ingenuity of our women, the needy are looked after remarkably well.

We rejoice in the growth of our organization not only have we organizations in the 43 out of 48 states but we have spread also to Canada and Mexico, to most of the European countries, to Asia Minor, to Africa and to the Pacific Islands. We rejoice also in the growth and development of our members. Each year finds more effective work being done in the lesson work and in the charity work. The organization is meriting and receiving the approval and blessing of the priesthood and of all who note what it is doing. May it continue to increase in power and come nearer and nearer to attaining its God ordained purposes.

## Leadership Week

ANOTHER successful Leadership Week has been enjoyed at the Brigham Young University. This has become one of the outstanding times of the year for those privileged to attend. People from far and near assemble to have a happy, profitable inspiring time.

Among the speakers were several members of the General Board of the Relief Society. President Louise Y. Robison spoke on "Spiritual Values in Life," Sister Amy W. Evans spoke on "Means of Maintaining Morale" and Sister Kate M. Barker spoke on "Leadership and Social Ideals." Councillor Lyman was an active participant of the State Conference of Social work which convened at the Institution during the week.

Thanks are due to the President and faculty of this great institution for the uplift they give each year in their Leadership Programs.

## John Galsworthy

IN the death of John Galsworthy the noted British author, there passed from the field of letters a real force in the thinking world. His plays and novels portrayed the problems of modern day life in such a way that his readers were led to think deeply concerning them. He had things to say and he said them clearly and well. He did not pretend to solve the problems but presented them in such a way that his readers were led to see their complexities and the difficulties in the way of solution. He did not write to please the public nor for money. In 1928 he declined an offer for knighthood saying "Literature is its own reward."

He was skillful in presenting characters so that the reader can see their brains in action. It is to be regretted that he could not remain with us longer to continue his scholarly work.

Bern ward has a population of 165 people and about 25 families living in it. In ten months eight baby boys were born in the ward and the mothers to these boys are all workers or members of the Relief Society as well as workers in Primary, Mutual and Sunday School.

# Lesson Department

## Theology and Testimony

Doctrine and Covenants

(First Week in May)

### Little Children, The Sacrament, and The Sabbath

### LESSON VIII

1. *Little Children.* The disciples of Jesus came unto him in Galilee, saying: "Who is greatest in the kingdom of heaven?" Jesus called a little child unto him, and set him in the midst of them, and said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matthew 18:1-6.)

2. Later when the Master returned to Judea, little children were brought unto him that he should put his hands on them and pray, and his disciples rebuked them that brought them. But when Jesus saw this he was much displeased, and said unto them:

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10:14-16.)

3. *Infant Baptism.* Regardless of the love which Jesus thus expressed for little children, many early sectarian leaders espoused the doctrine that those who are without baptism are irretrievably lost and eternally damned. While opinion concerning the severity of the punishment supposed to be meted out to such children has undergone some considerable modification within recent years, yet sectarian churches representing more than ninety percent of the world's Christian population are still baptizing infants. It is a relief to turn from such a manifestly unfair practice to the heartening word of God to modern Israel. In speaking of future judgments, the Lord said to the Prophet Joseph: "But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten; Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (*Doctrine and Covenants,* 29: 46, 47.)

The words of the Prophet Joseph delivered at Nauvoo on the occasion of the funeral service of the child of Mr. Windsor P. Lyon, are equally as explicit: "The doctrine of baptizing children, or sprinkling them, or they must welter in hell, is a doctrine not true, not supported by Holy Writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus

Christ." (*History of the Church,* Vol. 4, p. 554.)

4. *Proper Age for Baptism.* The time at which children become accountable before the Lord is also fixed by revelation, as follows: "For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." (*Doctrine and Covenants,* 68:26, 27.)

5. That normal children of this age are prepared to form proper judgments, and therefore to know the difference between right and wrong, is attested by the widespread judicial practice of admitting their testimony in court procedure. Infants, on the other hand, are not sufficiently developed to discriminate between right and wrong.

6. *Responsibility of Parents.* The responsibility of parents for preparing their children for baptism into the Church is clearly set forth in the words of the Lord, as follows: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (Ibid. 68:25.)

7. *Universality of the Requirement.* Shortly after the Church was organized, the question was raised by some who had previously been baptized whether they might be admitted to the Church without re-baptism. The indispensability of baptism in the way prescribed and through the authority given by the Lord is plainly set forth:

"Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works. For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old. Wherefore, enter ye in at the gate, as I have commanded." (Ibid. 22:1-4.)

8. *Sacrament of the Lord's Supper.* The sacrament of the Lord's Supper had its beginning on the night of the Feast of the Passover immediately preceding the Savior's crucifixion. At this time when Jesus and his disciples were together in an upper room, he broke bread, blessed it, and gave it to them, saying: "Take, eat; this is my body." He also took the cup, blessed it, and gave it to them, saying: "Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:27, 28.)

9. *Sacramental Emblems.* During the dark ages of Christian history, understanding of the nature and purpose of the Sacrament was largely lost; some even claimed that its emblems, the bread and wine, actually and literally became the real flesh and blood of the Master. It will be recalled that shortly after the church organization had been effected Joseph and his wife returned to their home at Harmony, Pennsylvania. Of an experience that occurred a few months thereafter he says: "Early in the month of August Newel Knight and his wife paid us a visit. * * * As neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them,

and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation." (*History of the Church,* Vol. I, p. 106.)

10. Following is an excerpt:

"Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink from your enemies; wherefore, you shall partake of none except it is made new among you." (*Doctrine and Covenants,* 27:1-4.) On this authority the Latter-day Saints use water in the Sacrament in the place of wine.

11. The duty of the Latter-day Saints with respect to the Sacrament is plainly set forth in the words of the Lord as follows: "It is expedient that the Church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (Ibid. 20:75.)

12. *The Sacramental Prayers.* After this manner the elder or priest shall administer the Sacrament: "He shall kneel with the church and call upon the Father in solemn prayer, saying: *O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen."* (Ibid. 20:76, 77.)

13. It is recommended that students learn the above prayer by heart, also the one used in administering the water. (Verse 79.) It would also be well to ascertain the number of blessings and pledges entailed in each of these prayers.

14. *Worthy Partakers of the Sacrament.* The Lord has warned the unworthy not to partake of the Sacrament, and has particularly instructed members of the Church who have trespassed to abstain until reconciliation has been made, for

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (I Cor. 12:27-30.)

15. *Identity of the Lord's Day.* The following Biblical statements are unequivocal with respect to the identity of the Sabbath day:

"And on the seventh day God ended his work which he had made; and he rested on the seventh day. * * * And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." (Genesis 2:2, 3.)

"Remember the Sabbath day, to keep it holy. Six days shalt thou

labor, and do all thy work: But the *seventh* day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Exodus 20:8-11.)

16. It is generally admitted that Sunday is the first day of the week, rather than the seventh. Moreover, it is the day upon which the Savior rose from the tomb (Matthew 28:1), and is therefore called the "Lord's Day." The Jewish people still hold to the ancient custom of observing sabbath on the seventh day of the week; this is also true of the Seventh Day Adventists. Much criticism has been aimed by these people against the widespread Christian practice of observing sabbath on Sunday, rather than on Saturday.

17. Insofar as the Latter-day Saints are concerned this question is fully settled by modern revelation. In a revelation given to the Prophet Joseph on the occasion of his first visit to Zion, Jackson County, Missouri, the Lord says:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon *my holy day;* For verily *this* is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times; But remember that *on this, the Lord's day,* thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on *this* day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer, or, in other words, rejoicing and prayer." (*Doctrine and Covenants* 59:9-14.)

### *Questions for Discussion and Review*

1. Why do you regard the sectarian practice of baptizing little children as contrary to the spirit of the Gospel?

2. Why should parents be held responsible for the proper teaching of their children?

3. Justify our use of water instead of wine in the sacrament.

4. Have all members learn the two sacramental prayers.

5. Why do Latter-day Saints worship on Sunday instead of Saturday?

# Teachers' Topic

## THE BEATITUDES

*Aim*: To enable us to more fully appreciate the Beatitudes, and to apply their beautiful truths in our daily lives.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."

By means of the Beatitudes, Christ fully explains who are fit to be the citizens of His kingdom. His explanations are so clear that every one can understand them. He sent out His servants to teach the world the principles of His great justice and love, and to warn against evil and injustice. These same servants were attacked and persecuted, tortured in body, deprived of liberty and perhaps of life. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Timothy 3:12. If this suffering is accepted cheerfully, in the knowledge that they were only humble instruments to carry His great message to others, they have a claim to enter the Kingdom which they have helped to establish through their faith and efforts.

Christ and all the prophets who have ever spoken upon the earth have been insulted of men, but their life and labors have not been forgotten by God, our Heavenly Father, and they will receive the reward granted to those who faithfully labor in His vineyard.

Joseph Smith, our beloved latter-day prophet, gave up his life for the truth which had been given to him, and sealed his testimony with his blood.

"We are now in a day of trial to prove ourselves worthy or unworthy of the life which is to come. Every calamity that can come upon mortal beings, will be suffered to come upon the few to prepare them to enjoy the presence of the Lord. * * * Let any people enjoy peace and quiet, unmolested, undisturbed, never be persecuted for their religion, and they are very likely to neglect their duty, to become cold and indifferent, and lose faith. * * * Hatred and persecution have been the lot of every man holding the oracles of the Kingdom of Heaven, to deliver to the children of men that has ever lived upon the earth. Wicked men, Satan, and all the powers of Hell and hate, are at war with every holy principle that God wishes to place in the possession of his children. That is the true reason of the hatred and persecution meted out for us." (Discourses of Brigham Young.)

"For it must need be, that there is an opposition in all things. If not so * * * righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad, etc." II Nephi 2:11.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

"Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

*References*:

Matthew 5:11-12.
Luke 6:22-23-26.
I Nephi 1:18-20.
Mosiah XVII:1-13.

# Literature

## The Delight of Great Books

(Third Week in May)

Huckleberry Finn. Mark Twain

"Behind every book is the man; behind every man is the race; and behind the race are the natural and social environments."

The great original forces in American literature have preached the religion of democracy. As the "Lincoln of our literature" Mark Twain freed it from the bondage of a literary brahminism and directed it into a new channel, that of recording its own national life.

The fame of Mark Twain, one of the foremost of American novelists, rests not upon the recognition given to him as a humorist, but upon the fact that through his works "Roughing It," "Life on the Mississippi," "Tom Sawyer," "Huckleberry Finn," and "Pudd'nhead Wilson," he became the most eloquent advocate of democracy of his age.

*Mark Twain—Samuel Langhorne Clemens.*

The story of Mark Twain, the ablest of American humorists, a novelist of first rank, an historian and a philosopher, is a romance in itself—the romance of a genius emerging from poverty and becoming a national literary hero.

John Clemens, a dreamer and an idealist, left Virginia with his young wife early in the twenties. The Clemens family was one of the thousands that yielded to the lure of the West in the hope of bettering themselves. During their restless wandering over a period of ten years, six children were born to them. Samuel, the fifth child, was born at Florida, a little hamlet not far from the Mississippi in Missouri. The last move of the family was to Hannibal, "a loafing, down-at-the-heel, slave-holding, Mississippi town," about a hundred miles north of St. Louis on the west bank of the river. John Clemens was a sombre man palsied by defeat. Jane Clemens had married through temper after a quarrel with a young doctor of Lexington. So Mark Twain was born in a loveless household. We are told, "he did not remember ever having seen or heard his father laugh." The mother was the backbone of the family. Aunt Polly of "Tom Sawyer" is a portrait of Jane Clemens, the embodiment of old-fashioned Calvinism, a madonna of the hairbrush punishing and forgiving alternately. She was an inflexible believer in the traditional in behavior; yet she had a kind heart. The alternate punishing and pleading had the inevitable result on the boy, Sam, he was in perpetual revolt against the traditions for which his mother stood. He went to school with reluctance and remained with loathing; he feared God and dreaded Sunday-school. The chief romance of the boyhood days was the River and its life. By its side the boy became Tom Sawyer and found the forbidden playmate Huck Finn. The tremendous Mississippi with its vastness and mystery was the maker of the Mark Twain of later years.

The death of his father in 1847 was the first crisis in the boy's life. He was allowed to stop school, much to his satisfaction, and was apprenticed in a printing office. This work later took him to many eastern cities

including New York and Philadelphia. Homesickness for the river, however, brought him back to the Mississippi. Howard Bixby, the most famous of all Mississippi pilots, took Mark Twain as a cub pilot when he decided "to learn the river." The experiences of this period are vividly related in "Life on the Mississippi." The river became his training school in human understanding:

"In that brief sharp schooling I got personally and familiarly acquainted with all the different types of human nature that are to be found in fiction, biography, or history. When I find a well-drawn character in fiction or biography, I generally take a warm personal interest in him, for the reason that I have known him before—met him on the river."

Mark Twain became a licensed and trusted river-pilot in charge of his own boat. Life drifted on smoothly and prosperously until the Civil War came and closed the river to commerce. Reluctantly he left the profession he loved far better than any he followed later.

After a brief experience as a Confederate soldier Clemens went to his brother in Nevada. He entered into the life of the West, prospecting for gold and participating in all manner of wild-cat schemes for getting rich quick. It was a strange romantic life that of Virginia City, Nevada, in the boom days. The gold that the river-pilot adventurer struck, however, was with his pen when he became reporter for the Virginia City "Enterprise." To his first journalistic contributions he attached the pen name of "Mark Twain," a river-pilot's term meaning "safe water." Later he became a newspaper reporter in San Francisco. When Bret Harte became editor of the "Californian," Mark Twain was appointed to the staff, and was "trimmed and trained and schooled" in the art of writing. The story of "Jim Smiley and His Jumping Frog" in 1865 made Mark Twain's name known throughout the country.

In 1866 with fear and trembling he undertook a new role, that of a humorous lecturer. It was an immediate and overwhelming success, and for the rest of his life he was sure of an enthusiastic audience whenever he appeared in public. Mark Twain like Tom Sawyer loved the glare and trappings of leadership. It was by the cap and bells he became known at home and abroad. By and by these trappings were to be a millstone around his neck. As the years passed he became deeply philosophical about life, and he suffered keenly when his seriousness was taken as buffoonery.

The next year he took an extended trip through Europe to Egypt and the Holy Land. The literary result of this "picnic" was "The Innocents Abroad." Although humorous it is a frank and honest work, a real book of travel. Mark Twain refused to rhapsodize over the sacred relics, landmarks, works of art, and historical associations unless he felt impressed. The book was a tremendous success.

It was on the first momentous trip to Europe that Mark Twain met the young man whose sister, Olivia Langdon, he married three years later. Olivia Langdon was the idol of a wealthy merchant of Elmira New York. It was a strange combination this creature of strange barbaric force with outlandish manners and appearance united with an aristocratic invalid. "Her life had been circumscribed," says Mr. Paine, "but she did not hesitate to undertake the task of polishing and purifying her companion. She had no wish to des-

troy his personality, to make him over, but only to preserve his best, and she set about it in the right way —gently." To do this instinctively she kept him a child. "Youth" was the nickname she gave him. Mark Twain accepted his wife's rule implicitly, and rejoiced and gloried in it. His habitual swearing was repressed and only at long intervals he broke loose, an incorrigible naughty boy. Gorki, the Russian novelist, never forgot the demonstration of the sacredness of marriage as he saw it in Mark Twain's home.

The next twenty years at Hartford, Connecticut, where he established his family, were happy fruitful years. His success was so phenomenal that he wrote, "I am frightened at my prosperity." He lived in grand style. There were always guests; the celebrities of the day were entertained with splendor. "The Adventures of Tom Sawyer," "Life on the Mississippi," "Huckleberry Finn" are the products of this happy period.

In 1884 Mark Twain entered business, a partner in the publishing house that issued his books. In 1895 the company failed. When financial disaster came, as it had come to Scott, through no fault of his own, Mark Twain heroically assumed the debt He set out to earn the enormous amount, first by writing and later by a lecture tour of the world. The chief literary works of this period are "The Connecticut Yankee in King Arthur's Court" and "Joan of Arc." In "The Connecticut Yankee in King Arthur's Court" we find the author's philosophy of life, a believer in the present and the future of Democracy. The past of Spencer and Scott with its glittering procession of knights and ladies had no charm for Mark Twain. He felt rather with Hugo and Dickens the sufferings of the common man under ecclesiastical and social overlordship. From Aristophanes to the present humor has been the weapon of the conservative reformer; no one ever used it to better advantage than did Mark Twain. The great spiritual romance in the life of this great romancer was his passion for Joan of Arc. It began when as a boy he picked up in the street a scrap of paper containing the story of the life of the Maid of Orleans. After many years of interest and research "Joan of Arc" was written portraying this great historical character with spiritual tenderness that will make it endure. "I like it best of all my books, and it is the best," said its creator.

The latter years of his life were saddened by the death of his wife and three of his four daughters. Much of the mellowness and refinement of later life was due to the influence of the wife he adored and the association with men like W. D. Howells and the Rev. Joseph Twitchell.

On his seventieth birthday his nation tendered him its homage. In 1907 the University of Oxford conferred upon him—Mark Twain, whose schooling in the ragged river-town had ended before he was twelve —a Doctor's Degree. On the day of this honor a London newspaper said, "The highest and the greatest in the land have joined eagerly in all forms of tribute to this untitled friend of all mankind.—He has won the hearts of Englishmen as no living writer has done."

In the famous seventieth birthday speech Mark Twain said, "Three score years and ten, it is the spiritual statute of limitations. You have served your term, well or less well, and you are mustered out." Mark Twain, the incarnate spirit of America was mustered out in 1910.

The story of his life recorded by

Albert Bigelow Paine as it was dictated is perhaps the best biographical work written in America. To the completed autobiography Samuel Langhorne Clemens attached the following last statement:

I will construct a text:

What a wee little part of a person's life are his acts and his words! His real life is led in his head, and is known to none but himself. All day long, and every day, the mill of his brain is grinding, and his thoughts, not those other things, are his history. His acts and his words are merely the visible, thin crust of his world, with its scattered snow summits and its vacant wastes of water—and they are so trifling a part of his bulk! a mere skin enveloping it. The mass of him is hidden—it and its volcanic fires that toss and boil, and never rest, night nor day. These are his life, and they are not written, and cannot be written. Every day would make a whole book of eighty thousand words—three hundred and sixty-five books a year. Biographies are but the clothes and buttons of the man—the biography of the man himself cannot be written. —M. T.

To Mark Twain, the humorist, who wrote for the masses and made them laugh, the novelist, who caught the romance of a period of American life, the philosopher, who denounced social tyranny and pretense, many tributes have been paid: "One of the supreme novelists of the world." —"One of the great writers of America's social history."—" 'Huckleberry Finn' may be recognized by the next century as the great American novel for which the Wise Men of Literature have watched for so many years."

*The Adventures of Huckleberry Finn.*

"You don't know me without you have read a book by the name of 'The Adventures of Tom Sawyer,' but that ain't no matter," says Huckleberry Finn as he opens his story.

"Tom Sawyer" is a faithful picture of boy life in a sleepy little Mississippi town. Tom is a "smart" American boy, sophisticated, prudent, bossy. After reading about Aunt Polly, the white-washing of the fence, Tom's school-boy love, Huck and the wart cure, the pirates island, we are agreed that the tale is the best boy story ever written. It is, indeed nothing more than the story of Mark Twain's own boyhood.

Huck Finn, the forbidden boy of Hannibal, was in reality Tom Blakenship, the son of the town drunkard. Unwashed, illfed, unspoiled by convention, Huck was a genuine hero. Tom is the creation of a clever literary artist, but only a genius could have created Huck, the delightful picaro.

Mark Twain at first intended the tale as a sequel to "The Adventures of Tom Sawyer." As the story grew, however, it became not an adventure but a confession, a passionate protest against the civilization of the period. The novels are a reliable social record of American slavery. While Mrs. Stowe in "Uncle Tom's Cabin" portrays abolition sentiment with burning enthusiasm, Mark Twain in his novels portrays slavery giving both points of view, the beautiful patriarchal side and the horrible side, the living dread of the negro that he would be sold down the river.

Huck tells his own story. At the opening of the story he is under the "civilizing" guardianship of Widow Douglas, another Aunt Polly. He must live to the sound of the bell, go to school, sleep indoors, have spelling lessons at night, and be generally respectable. He would often slip out at night and sleep in the woods "to

rest him," and when he got "uncommon" tired he played hookey from school. The gang, Tom Sawyer, and Miss Watson's nigger, Jim, were his anchorage.

Then one night Huck's father returned. He caught the boy and took him up the river to live in an old cabin. Most of the days were comfortable enough smoking and fishing, with no books nor study. But there were the days when the boy was locked in the cabin while the father went to the ferry to trade fish and game for whiskey. The return of the druken father meant severe whippings and abuse for the boy. Huck planned to escape when he could stand it no longer. As this must be an escape forever, every detail was planned to give the appearance of death. After getting out from a hole in the floor, the door was smashed and things generally spattered with blood from a wild pig. Satisfied with the horrible effect, Huck started down the river in the canoe with a few supplies and a gun.

At first the days were spent in hiding, and the nights paddling down the river. By and by, curiosity led Huck to the ferry landings to hear the gossip of the day. To his satisfaction he learned that his escape had given the desired impression. He was free. Day after day the river and its life provided romance and mystery for the young traveler. Then came the findings of the camp-fire remains near his own camp. In suspense he waited until it was safe to investigate. There asleep he found Miss Watson's nigger, Jim.

"Well, you see, it 'uz dis way. Ole missus—dat's Miss Watson—she pecks on me all de time, en treats me poorty rough, but she awluz said she wouldn't sell me down to Orleans. But I noticed dey was a nigger trader roun' de place considerable lately, en I begin to git oneasy. Well, one night I creeps to de do' pooty late, en de do' warn't quite shet, en I hear old missus tell de widder she gwyne to sell me down to Orleans, but she didn't want to, but she could git eight hund'd dollars for me, enit 'uz sich a big stack o' money she couldn't resis'. De widder she try to get her to say she wouldn't do it, but I never waited to hear de res'. I lit out mighty quick, I tell you."

On they went. Then the river began to rise covering the swamp and small islands. All manner of queer things floated down the river. One day a frame house floated by. Into it, the adventurers scrambled in search of usable things. Jim was the first to discover the body of a man, shot in the back. The maneuverings of Jim to keep Huck from investigating the identity of the corpse are touched with pathos. But more pathetic is the revelation that closes the story.

"Doan' you 'member de house dat was floatin' down de river, en dey wuz a man in dah, kivered up, en I didn't let you come in?"—It was Huck's father.

The days were care-free ones for Huck. Not so for Jim, there was always the dread of recapture with its inevitable punishment. Then, too, was the longing for the wife and little ones left in Hannibal. When Huck ventured ashore Jim stayed hidden in the canoe. Capture seemed very near on one occasion when two men approached the camp. Huck's quick wit saved the day by warning them to keep away from "smallpox."

Paddling along on the raft one night a river steamer suddenly loomed up, "like a black cloud with rows of glowworms round it." Jim went overboard on one side; Huck

on the other. Huck swam to shore, but Jim was missing. Huck was taken in by the Grangerfords, members of a clan of aristocracy at feud with a neighboring family, the Shepherdsons. It was a new experience for Huck. The men carried guns to church even, always alert for the enemy. The story of this feud is one of the most impressive in all literature. Huck sees a man shot at from behind a bush. Asking a reason for such action he is told: "He never done nothing to me. I must kill him on account of the feud." It was Huck, however, that carried the notes that enabled Miss Sophia, a Grangerford, to elope with Harvey Shepherdson. But the feud found Jim so all went on again.

Two or three days passed. They came across "the Duke" and "the Dauphin," two of as great rogues as one could ever find in life or in fiction. Their adventure was entertainment. They tackled Shakespearean production, lectures on temperance, circus, dancing school, missionarying, mesmerizing, doctoring, and fortune-telling. Huck became the advertising manager and enjoyed it immensely. Then came the most daring exploit of all. Hearing of the death of a wealthy slave owner and the expected arrival of brothers from England, "The Duke" and "the Dauphin" took the place of the English brothers of the dead man. However, the relatives arrived and proved their identity before wealth, slaves, and land were disposed of by the rogues.

Even these picaresque experiences became too much for Huck. The climax came when he found the rogues scheming to dispose of Jim. One day Jim was missing. Huck found out that Jim was being held for reward by a farmer, Mr. Phelps. Now Huck was full of trouble, trouble with his conscience. He decided to write to Miss Watson, and tell her where to find Jim. No, Jim was his friend.

"I was a-trembling, because I'd got to decide, forever, betwixt two things, and I knowed it. I studied a minute, sort of holding my breath, and then says to myself:

" 'All right, then, I'll go to hell'—and tore it up."

To protect Jim and stay near him, Huck left the rogues. It was a strange chain of circumstances that brought Huck to be taken for Tom Sawyer by Mrs. Phelps. Then came Tom on a visit and took the role of Sid. Plans for Jim's escape were made and accomplished. During the escape Tom's leg was seriously injured. Aunt Polly was sent for; then all was revealed. Jim went back to security as Miss Watson's nigger; Huck to the guardianship of Widow Douglas.

"The Adventures of Huckleberry Finn" is one of the books that has won a secure place in men's affections because it has portrayed human nature. Because of the convincing realism of the narrative the book is placed with "Robinson Crusoe" in the realm of great fiction.

*Suggestions for Study.*

A. Materials.
   1. The Delight of Great Books.—Erskine.
   2. The Adventures of Huckleberry Finn.—Twain.
   3. Some Makers of American Fiction.—Phelps.
   4. Autobiography of Mark Twain.—Paine.

B. Projects.
   1. Music:
      a. Negro Spirituals.
   2. Reading:

a. Whitewashing the Fence.
b. Dialogue on French Language.
3. Review:
a. Mark Twain as Tom Sawyer.
4. Discussion:
a. What is Humor?

C. Method:
1. The material in the journal is adequate if no other material is available.
2. Try to remember that this is not a lesson in literary criticism.
3. The "delight" of the book is the objective; therefore simplicity of presentation is the best approach.

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## Social Service

(Fourth Week in May)

DEVELOPING INITIATIVE AND SELF-RELIANCE

### LESSON VIII

Growth is a law of life. It is biologically natural for a parent to protect and care for its young. It is just as natural for a young person at adolescence to feel the urge for independence and self-guidance. The progress and safety of civilization depends on the degree of efficiency with which youth develops the urge to self-guidance. The aim of this lesson is to have parents realize the importance of the following points in child growth:

1. Independence and initiative are dependent upon general health and confidence.

2. Children will naturally assert this spirit of initiative but will need stimulation and guidance.

3. The development of independence does not suddenly bloom forth at adolescence but is gradual throughout childhood.

4. This growth can be thwarted by parents who do not reward its manifestations with pleasing approval.

5. Release of definite guidance is difficult for parents but is very necessary.

6. Parental control with child independence can be and should be exercised by teaching without making a child dependent, fearful and unassertive.

The lesson should be developed in such a way as will make these conclusions clear and emphatic.

*Suggestions for Procedure*:

The teacher should introduce the subject in the preceding class period by reading to the class the statement of Secretary Ray Lyman Wilbur found on page 20 and the statement of Martha Van Rensselaer on page 38 of "White House Conference 1930." A similar challenge to study can be made by quoting a statement made by Judge Ben Lindsay several years ago to the effect that we spend too much time preparing the path of life for the child and not enough time preparing the child for the path of life. With this as a challenge, go carefully over the reading guide so that the class members will appreciate the fact that the lesson is longer than usual but is a very interesting one. The regular date for this lesson will follow the home study. The first part of the period should be de-

voted to drill on the material called for by the reading guide. The remaining time should be spent by the teacher presenting the points suggested in the supplementary material and asking the class to interpret, evaluate, and illustrate the points. It will be especially helpful if class members cite cases comparable to the statements made.

Class Members Reading Guide. Growth, p. 31, Habits, pp. 3-7, Habits, pp. 25-31.

I. Reread the paragraph studied in the previous lesson in Growth, p. 31. Notice especially the statement that independence begins early in life and should be encouraged. Notice that there are no standards. This fact requires that parents and teachers must be more thoughtful in developing this power in children. Notice carefully the caution against the perpetuation of "cradle habits" and "emotional dependence."

II. From Habits—Chapter one, learn clearly the meaning and significance of "security" and "personal achievement" as fundamental needs of childhood.

Be able to show the relation of the following items to these basic needs:

Economic welfare, p. 3.

Protection of adults, p. 3.

A responsibility in the group.

New experiences.

Opportunity for various forms of expression.

Worry or quarreling in the home.

Development of fears.

Teasing.

Unguided play.

III. Turn to Habits, pages 25-31, and study the effects of various factors in the environment as they relate to the growth of independence. Read hurriedly the discussion of facts which point out the problems. Formulate an answer to these questions based on the issue raised on page 29.

Does training in independence remove parental teaching responsibility?

Must parents give facts and experience to the children?

How can good judgment in children be developed without parents doing the judging for them?

What should be done when children make wrong judgments so that the self-confidence of the children will not be destroyed?

Is the author correct in saying that "It is easier, and perhaps pleasanter, to direct children's activities, than it is to teach them to think and do for themselves?"

Selection of food, use of money and willingness to perform required tasks are listed as fields in which independence should be developed. Bring to class a list of at least six other activities in which the judgment, good sense, and individual responsibility of the young person are necessary.

*Supplementary Material:*

1. The importance of early teaching on the spirit of independence and conflict at adolescence.

"During childhood, social control is exerted in most instances by the adults with whom the child is in contact at home and at school. * * * In adolescence, there is a marked subserviency to the opinions characterizing companions of the same age. If the social sanctions of the contemporaneous age-group conflict with the codes of the elders as embodied in the parents, the latter are likely to see their disapproval flouted in deference to the opinions of youth. * * * "

"The suggestibility of youth is easily seen in the fads and fashions affected by the younger generation. Always they must be in the mode of the moment as to clothing, sports and

slang. There is almost a horror of dressing, acting or talking differently from other boys and girls. * * *"

"Thus, at adolescence, the boy or girl grows away from family standards and into those of the high school, college or place of work into which he or she has entered. Very often it is only a superficial growing away, and although young companions are imitated in many respects, beneath the surface conformity, many of the earlier patterns of conduct and ideals remain intact. The kisses and the lipstick of the two girls first quoted in the preceding paragraph, do not inevitably lead to the viewpoint of the last. It takes deeper influences than these to preserve or destroy chastity, or any other behavior pattern which has been built into the personality securely, in the earlier stages of the socializing process. The thing which parents do not understand is that ethical standards and emotional attitudes are developed through experiences more than through exhortations."[1] (Blanchard: The Child and Society, pp. 243-45.)

2. Special problem of the girl in our modern world.

A. "The girl receives a greater share of disapproval from her elders than does a boy. But some of this is a self-defensive clinging to standards with which the older generation is familiar. Because of their maturity, they feel that a responsibility rests upon them to act as the guides and mentors of youth. Unfortunately, they do not know how to make their advice applicable to the situations as they exist. Many changes have been made in political and economic institutions, but the social institutions of marriage and the family are only beginning to feel the effects of these. We cannot tell with certainty what will be expected of women in the future or for what destiny we should prepare the girl who is under our tutelage. We try to find reassurance for ourselves by insistence on the old regulations, in the hope of producing some semblance of stability in a day of fluctuating standards."[2] (Blanchard: The Child and society, pp. 259-60.)

B. Under the title "Daughters of Men" Elizabeth Harrison tells a beautiful story of a father who insisted that he and the girl's brother should carry all of the bundles. The last scene in the little narrative tells of the father taking even the newspaper from the little girl and handing it to the boy. As the father did this he remarked: "Girls must not carry bundles! That is what brothers are for." Miss Harrison then makes the following comment:

"As the train sped on I gazed out of the window, but I did not see the trees and pastures. Instead, there passed before me a long procession—centuries long—of "daughters who must not carry bundles," bending, sometimes breaking under the burdens which every true woman must sooner or later carry. And I wondered when well-meaning, loving fathers would learn that a hot-house training is not the best training for their daughters, who must one day take part in the battles of life, or let their souls wither and die under the first chilling frost of adversity, or, perhaps, what is worse, far worse, through indolence grow callous and selfish and trample under foot the love and devotion which every true man brings to his bride, and unwittingly crush out this precious love, because she has never been trained to take responsibilities, and therefore does not know how to help him bear the burdens that must come sooner or later to all daughters as well as all sons of men."[3] (Harrison: Misun-

derstood Children, pages 137-8.)

3. The effects of wrong types of parental discipline are described in the following three paragraphs from Terman and Almack: The Hygiene of the School Child, pp. 337-8-9.

Methods of discipline: "The hygiene of discipline plays no small part in psychoprophylaxis. Nagging, arbitrary, or tyrannical parents and teachers either destroy the child's will or make it rebellious. The unstable and whimsical child is often but the victim of a nervous mother. The tyrannical, domineering father need not wonder when his son develops into a psychasthenic, weak, vacillating, and dependent upon others for guidance."

Training in self-reliance and self-control: "Parental oversolicitude and excessive affection likewise tend to make the child dependent and to develop a mania for sympathy, the abnormal craving for love. The love bonds of infancy should normally dissolve as the child reaches maturity and be replaced by a tie of somewhat different nature. When this does not occur, when the relation of child to parent retains its infantile quality, the foundation is laid for a life of weakness and nervous invalidism. How to free the child from the circle of parental influence, without endangering the mellower filial attachment which should succeed it, is one of the most important problems of child-training.

"Self-reliance does not grow up out of habits of dependence, nor does steadfastness develop out of uninhibited impulses."

"The extreme suggestibility which marks the hysteria psychosis is best combated by a training which fosters, without overworking, the power of inhibition. As Williams well says, let the child 'be taught not to strike, not to follow, not to jeer, not to give in, even though others do so.' Let him 'learn to take pride in being his own man, and not a puppet in the hands of others.' The culture of rationality also helps, for the hysterical is first and last uncritical. Whims and shallow impulsiveness do not thrive in the light of reason. Hysteria will be less common when education, from the kindergarten to the university, has more of the scientific background. Irrational prejudices can be combated by the same means.'"

On this point a few sentences quoted from Faegre and Anderson: "Child Care and Training," will be stimulating:

"In one family a child of three much enjoyed washing his hands when allowed to push his little stool in place, reach the soap, and turn on the faucet himself. His father, thinking to save time, insisted when he was in charge that the nonsense of the stool getting be omitted. This meant the child had to stretch his little arms uncomfortably and could not have the fun of helping. The time wasted in quieting a rebellious child more than offset what would have been spent in preparing for the 'rite,' which has also the advantage of teaching the child methodical habits which he enjoyed." (p. 160.)

"If we want to build up courage we must show the child that we trust him." (p. 198.)

"It is only by the actual facing of difficult situations that the child builds up a technique of handling them. The child whose parents, for example, encourage her to dissolve into tears and seek their help in every difficulty is building up a type of response which will greatly handicap her in the ordinary rough and tumble of life." (p. 236.)

"Self-reliance cannot be taught too early. From the time the six-months-old baby is left alone in a

room to amuse himself, to the time when the youth becomes self-supporting, he needs constant, exhilarating practice in being able to do for himself." (pp. 236-7.)

"Early giving of responsibilities is very closely allied with self-reliance. The growing child should never, of course, be subjected to heavy, routine work; drudgery in childhood does not lead to a happy attitude toward work later. But the assignment of small regular duties should begin very early, while the child's interest in helping is keen. If we wish to make an attitude of responsibility habitual, we must give pleasurable practice from an early age." (p. 237.)

"Oversolicitous, overanxious parents often find themselves involved in trouble. Two such parents spent a year going from clinic to clinic, seeking a physical basis for the behavior of their child, for it took them that long to conclude that she really was merely 'spoiled from overattention,' as they had been told." (p. 243.)

"Mothers often worry unnecessarily about the teasing that goes on among the children of a family. While such behavior is hard on the mother, it has the effect eventually of forcing the individual to laugh at or ignore it." (p. 245.)

"The danger that the child will suffer mistreatment at the hands of the others is no greater than that he will become flabby and spineless from never having to stand up for himself."[5] (p. 246.)

4. Analysis of problem children.

In Sayles: "The Problem Child at Home" are found many case studies worthy of consideration. The fact that the lack of the proper methods of stimulating and developing self-reliance is a cause in such cases is intimated in the following brief statements:

"One generalization only can be made regarding most of these children: they have received, during part or all of their lives, the too concentrated attention of their elders." (p. 16.)

"Here, for example, is a mother of a four-year-old boy who is keeping him bound to her by continuing to perform for him a host of minor services—feeding, dressing, bathing—which he should be learning to perform for himself; who is praising him extravagantly before his face and rushing to his aid when he quarrels with other children in a way that is rapidly turning him into the terror of the neighborhood." (p. 30.)

"One other example of exaggerated parental love may perhaps be offered without straining too far the patience of the reader—that of a ten-year-old only son whose parents were about equally responsible for his spoiling. Harold had never escaped from the bonds of infantile dependence on his mother; he could still hardly dress himself, and the task of getting him off to school in the morning was an almost impossible one, for he would insist on coming back time after time for one more kiss. He demanded that his mother or father lie down with him at bed time, he sucked his thumb and wanted to be his mother's baby. About family errands and school work alike he was utterly irresponsible." (pp. 34-5.)

"Those who work with disordered lives, whether in clinics for children or in private practice or in agencies for adults, find numerous instances in which this pattern of parent-child relationships dominates the picture. The boy of four who has no notion of feeding or dressing himself or of attempting to control his temper; the boy of fifteen who can't 'stick it out' at camp because he misses his mother

so; the man of thirty who puts off his marriage from year to year because he can't leave his mother in loneliness—these, and hosts of other variants on the theme, are familiar figures to those who deal with ill-adjusted personalities."[6] (p. 39.)

The following quotation summarizes the author's positive suggestions: Pages 6-7 from Sayles: "The Problem Child at Home":

"Gradually he must learn to hold his own in a larger world of which his home is only the center.

"It is this desire for growth, for freedom and opportunity to grow, which reveals the second great emotional need of the child, full satisfaction of which is to be gained only from and through his parents. To many parents this need is less obvious than the need for security; if only they can keep their little boy or girl safe, and their own, they hardly think of the young man or woman in the making. The child, if he be not granted freedom and opportunity in gradually increasing measure, may indeed eventually break away and grasp them for himself. Unfortunately, the prize thus acquired will no longer be what it might have been; the youth, however loudly he may proclaim his independence and adulthood, will be marked by immaturities which he does not himself recognize and cannot shake off. For growing up is a stage-to-stage process, and if he is held back at the earlier stages and then seeks to pass them at a single bound, he inevitably misses the practice along the way which would have fitted him little by little to make intelligent use of each new experience encountered.

Security and freedom to grow, though sometimes they may thus interfere with one another, are not, however, necessarily antagonistic The child who is encouraged, as he emerges from infancy, to mingle with other children and to find a great part of his satisfaction in relations with them; who is given ample opportunity to handle and learn about things, to orient himself in the physical world and the world of ideas; who is taught to fight his own battles and encouraged to make his own plans: such a child will not be likely to suffer from over-security in his home life; the sympathy, counsel, and fellowship he receives there will rather be sources of strength. It is only when such parental attentions are exaggerated and made to overshadow every other interest in his life that his growth is hampered by them."

*References*:

1. Blanchard: The Child and Society, pp. 243-5.
2. Blanchard: The Child and Society, pp. 259-60.
3. Harrison: Misunderstood Children, pp. 137-8.
4. Terman and Almack: The Hygiene of the School Child, pp. 337, 8, 9.
5. Faegre and Anderson: Child Care and Training, pp. 160, 198, 236, 236-7, 237, 243, 245, 246.
6. Sayles: The Problem Child at Home, pp. 16, 30, 34-5, 39, 6-7.

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"Prohibition may not be operating ideally, but we have come a long way from the state of affairs in 1916 when almost four times as much money was squandered for liquor in this country as was spent on education, and more than twice as much as was expended by the national government."

# The Cultivation of Flax

*By Heber S. Cutler*

UTAH and Idaho are admirably adapted to the cultivation of flax. The climate is such that the best varieties of seed flax and straw for fibre purposes, can be grown strong and healthy, and will compare with flax that is grown in any part of the United States or elsewhere.

The soils of Utah and Idaho are well adapted to the growing of seed flax and straw for fibre purposes It is recommended that flax be planted on the irrigated lands, as a better crop is had for both flax seed and straw. All hands that will grow sugar beets, cereals, and in fact all other crops, can be used in the successful growing of flax. A dark sandy loam, free from weeds, with a minimum irrigation of three waterings will produce the best results. As a rotation crop. it will follow any other crops planted in this intermountain country. Flax is especially good as a rotation crop in the eradication of nematode diseases incident to the growing of the sugar beet. Flax can be successfully raised from newly ploughed sod lands, and makes an excellent first crop to break up new land. Flax can be planted on alkali lands perhaps with better results than any other crops. The Utah Flax Products Company has already had quite a large plot planted with flax at the Utah Light and Power Plant, west of the Jordan River.

Planting flax requires only the ordinary farm equipment that is used in the growing of the cereals or beets, or any other crop of like character. The only requirement in addition to the usual farm equipment, is a finer seive in the thrashing machines To get the best results from growing flax for fibre purposes, the land must be free from weeds. The straw will not be taken commercially if there is more than 5% foreign matter in the production of straw for fibre purposes. There is no more work required in the production of flax, than there is in the production of wheat, or any other crop usually planted in Utah and Idaho.

Flax is a cash crop, just as sugar beets are a cash crop. If the farmers will plant flax in 1933, and thereafter guarantee sufficient acreage it will be a rival to the beet sugar industry, in Utah and Idaho. For the labor expended, the time required to mature the flax crop, and the general conditions incident to the growing of flax. it will bring to the farmers as much return as any other crop planted, including sugar beets. There is a cash market at home, and in California, which will consume all of the flax grown up to five thousand tons of flax seed annually. Our home cash market for the consumption of flax for seed and fibre purposes will rapidly grow as the flax meals can be usel in a mixed ration profitably by the poultry industry, the dairy industry, and live stock in general. Besides, flax meal is bought by drug stores for medical purposes. There will be many other industries—22 in all—in connection with the growing of flax, if the farmers will plant flax for seed and fibre purposes.

The Utah Flax Products Company 32 South Main St., Salt Lake City, will furnish at cost a pedigreed seed flax, both wilt and rust resisting, of good quality, to all farmers who will plant flax in 1933.

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